

# *The* Improvement Era



JULY, 1942

VOLUME 45 NUMBER 7

RETURN POSTAGE GUARANTEED

SALT LAKE CITY, UTAH



**N**UTRITION DAY is every day . . . in America's victory crusade for health and conservation. The 6,000,000 far-westerners, among 85,000,000 Americans who live in gas-equipped homes, are asked to do their part. ★ Your home sector is already mechanized for modern war on weakness and waste: with gas cooking for speed, economy and vitamin-saving . . . gas hot water service as a daily aid to sterile cleanliness . . . gas heating to provide clean, healthful warmth . . . and gas refrigeration "serving in silence" at minimum cost. ★ What then are your duties as a Home Front volunteer? *Take good care of your appliances*, possibly irreplaceable until after the war. Study and apply the newer knowledge of *nutrition*. Observe simple rules of health and thrift. ★ These may seem unimportant in terms of one family, but practiced by millions, they'll *help win the war*.

**FREE INSTRUCTION**—Community classes in nutrition are being organized everywhere. Gas companies, among many other wartime services, have loaned their Home Service representatives as teachers. For details, watch local newspapers or ask your gas company. ★ Published in cooperation with the western community leaders who are unselfishly devoting time and effort to this wartime program, by . . .

**MOUNTAIN FUEL SUPPLY COMPANY**

Serving Twenty-three Utah Communities

I'VE ENLISTED  
WON'T YOU TOO?



*Let's cooperate with our government by faithfully performing these important war duties:*

**CONSERVE VITAMINS.** Keep perishables in a cool, dark place; cook quickly; then eat at once. ★ Don't add soda to green vegetables. ★ Avoid "drowning" foods in water or fat. Authorities recommend semi-waterless cooking; also, more roasting and broiling, less frying. ★ Slow-roast meats at low temperature to tenderize, reduce shrinkage and make cheaper cuts more appetizing.

**PROVIDE BALANCED DIET** with *daily* servings of: meat, fish or cheese; milk; eggs; at least one green or yellow vegetable; fruit or fruit juices, especially citrus; whole grain or "enriched" cereals or bread; fats, such as salad oils, butter, margarine, bacon; sweets *in moderation*. Drink at least six glasses a day of water or other liquids.

**SAVE GAS.** Don't light burner until needed; turn off *before* instead of *after* removing utensil. When liquid comes to a boil, reduce flame; the simmer burner will keep it boiling. Use oven heat control (or thermometer) to maintain recommended baking temperature. ★ Remember, gas is the principal fuel of western war industries as well as homes. Enjoy its many advantages with care to avoid waste!



Buy U. S.  
War Savings  
Bonds  
and Stamps



## Exploring the Universe

BY FRANKLIN S. HARRIS, JR.

How many hours a week will enable a worker to produce the maximum output? Experiments in Great Britain and Germany have found that too long a day cuts production. British industrial authorities have found fifty-six working hours a week to be best for men, and forty-eight for women. The Biblical one day in seven is still essential so that in Britain the men would be working five ten-hour days with a six-hour day on Saturday and with Sunday off. The number of hours for maximum work depends on the type of work. It is expected that in the United States with higher production rates and more intensive production methods the optimum hours should likely be less than experience abroad found.

THE rate of a moving atomic clock is slower than when the atom is stationary. Dr. H. E. Ives and collaborators have found an atom which normally gives off light of one color will give light of a slightly redder color instead when the atom is moving; the faster the atom moves the greater is the amount of the change toward red.

THE hay crop for one year in the United States would fill a hay barn thirty by forty feet and 5000 miles long. If this hay were treated with phosphoric acid and stored in silos, it would take only one-tenth the volume.

STUDIES by Vitez, Nagy, and Dickmann on the absorption of nicotine from cigarette smoke by the body and the fate of nicotine in the body have found that when the smoke was not inhaled sixty percent of the nicotine was retained in the body and none appeared in the urine; with inhaling the smoke, ninety-three percent of the nicotine in the smoke was retained yet only less than two percent of the nicotine was eliminated in the urine.

SINCE a trace of the element tellurium in the diet confers on the breath a very offensive odor of decayed horseradish, it has been proposed to use it in pills given to victims of contagious diseases to be certain that people will stay away from them while the disease is contagious.



## SAYS Honey Bee Grahams Are Just for Children!

IN THESE strenuous days, men have learned the value of an energy-building "pick-up" of Honey Bee Grahams and milk between meals. That's why thoughtful wives are keeping a generous supply of Honey Bee Grahams by Purity on hand at all times.

Extra Nourishing! Extra Delicious!  
Extra Fresh!



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Purity Biscuit Co., Salt Lake  
Please send my FREE copy of "Cartoon  
Cookery."

Name

Address

City  State



### AMERICA'S MANPOWER

goes to market...goes to work...goes to war by  
bus...on short trips averaging just a few miles.

Serving thousands of towns as no other transportation system can, Union Pacific Stages helps speed America's War Program... carrying manpower over the short-but-vital-important distances to markets...to war factories...to military camps and bases!



See Your Local Union Pacific Bus  
Agent for Complete Information.

**UNION PACIFIC STAGES**

*The Overland-Wonderland Route*

# The Improvement Era

"The Glory of God is Intelligence"

JULY, 1942

VOLUME 45 \* NUMBER 7

"THE VOICE OF THE CHURCH"

OFFICIAL ORGAN OF THE PRIESTHOOD QUORUMS, MUTUAL IMPROVEMENT ASSOCIATIONS, DEPARTMENT OF EDUCATION, MUSIC COMMITTEE, WARD TEACHERS, AND OTHER AGENCIES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

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### The Cover

FOR a generation we have thought that the day of the covered wagon was over—but the faith and devotion and principles of those who made possible our heritage must never come to rest or fall into disuse. This impressive photographic subject is by George Strebel, and retouched by Charles Jacobsen.



## Do You Know—

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MEMBER OF THE AUDIT BUREAU OF CIRCULATIONS

A MAGAZINE FOR EVERY MEMBER OF THE FAMILY



# Your Farm Equipment

## Take Care of It and Make It Do!

EVERY FARMER KNOWS the vital importance of farm machines in the winning of this war. The need for increased food production is urgent. So is the demand for machines to help plant, cultivate, and harvest your crops. But because of the pressing demands of war production, new farm machines are going to be harder to get.

This simply means that farmers must take the best care of the farm machines they have. They must *make their present equipment last longer*. They must *take care of everything* until we win the Victory.

Now, more than ever, it is good business to conserve your equipment. More than that, *it is your patriotic duty*. Every machine you keep in working condition means that much more



material and manpower available to make urgently needed guns, ships, planes, tanks, and ammunition. The money you save by keeping your equipment on the job is money to lend to

Uncle Sam . . . money to buy WAR SAVINGS BONDS. That investment will DO A JOB FOR YOUR COUNTRY TODAY. Then, when the war is over and we return to the paths of peace, you will be in position to get the tractors and machines you'd like to buy now.

### IN WARTIME, KEEP AN EYE ON EVERYTHING!

Know about lubrication and greasing; periodic inspections and adjustments; repainting; keeping bolts and rivets tight; replacement of worn parts. . . Protection against corrosion, warping, rotting, rodents, moisture, drying out. . . Care of sheet metal and wooden parts. . . Care of canvases and cutter bars. . . Care of belts, chains, clutches, springs, bearings. . . Care and proper inflation of rubber tires. . . Seasonal check-ups and storage, efficient housing of machines. . . Overnight protection. . . Use of owner's manuals and instruction books. . . Safety precautions. . . *The book offered you in the coupon below will help you keep an eye on everything. Keep it handy all year. Write for YOUR COPY today!*

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Chicago, Illinois

#### BUY U. S. WAR BONDS AND STAMPS



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If you are "up against it" and really need new equipment for summer and fall, ask the International Harvester dealer to help you. He may have just what you want, or he may suggest a used machine. His reconditioned McCormick-Deering equipment has been carefully repaired and put in A-1 shape with Genuine IHC Parts and Service. You get *full value* when you buy new or used McCormick-Deering Tractors and Farm Machines.

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180 North Michigan Ave., Chicago, Ill.

Please send me a copy of your free booklet: "Your Farm Equipment—Take Care of It and Make It Do."

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# INTERNATIONAL HARVESTER

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BIGGEST  
Amusement  
BARGAIN!**

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Family!**

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**BATHING**  
Unequaled Bathing  
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**REFRESHMENTS**  
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Beverages at  
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Nationally  
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Nightly  
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Tires!  
Ride on the  
Saltair Trains**

**Saltair**

**A SUPERB HOTEL**

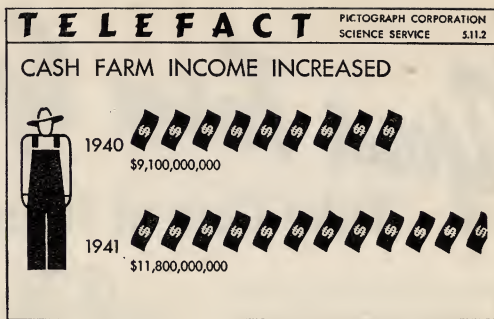


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Convenient to business, social,  
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Suites from \$10 • A generally  
lower scale of rates for long  
term occupancy

**THE  
Palace  
HOTEL**

Edmond A. Rieder  
General Manager



## TEST of Patriotism

BY  
ALBERT L.  
ZOBELL, JR.

"I AM an American!"

What responsibilities are mine  
if I would make this simple sen-  
tence a living reality?

I must be tolerant of all, and  
critical of none, except those who  
would deliberately destroy my  
government. Upon this great bul-  
wark were the foundations of the  
nation laid.

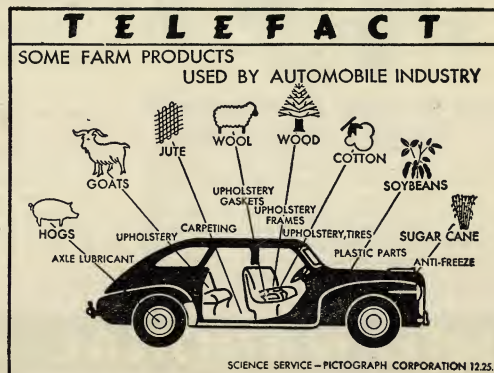
I must be as willing to live in  
the service of my country as I  
may be to die in the service of my

country. Since July 4, 1776, the  
flag has flown in one hundred forty-  
seven peaceful years as con-  
trasted with nineteen war-torn  
years. The greatest strides for-  
ward in any field of endeavor  
have come in these years of  
peace, and they have made this,  
my home, a great nation.

I must be able, at all times, to  
pray to my God with a clean mind  
and a pure heart for the things my  
country needs. Then I must go  
out, and with the fine intelligence  
that He has given me, help to  
bring this wanted condition about.  
So did Washington at Valley  
Forge, and Lincoln, many times  
during the dark days of the Civil  
War.

If I fulfill these requirements,  
then I can say to any man—

"I am an American!"





## Unexpected Evidence

LATTER-DAY SAINTS are used by now to finding material to prove the inadvisability of using liquor and tobacco. Seldom, however, has there been found such convincing proof of the deleterious effects of the use of coffee.

Therefore, we take great pleasure in reprinting this excerpt from *Inside Latin America* by John Gunther\* in which, by inference, there is unexpected evidence:

### A WORD ABOUT COMMODITIES

The weirdest thing in the whole realm of hemisphere economics is that Brazil, which produces 69 percent of the world's coffee, burns part of its coffee crop each year. This is to check production and keep prices up. In seven years the Brazilians have destroyed 70,000,000 sacks of coffee, worth at least \$350,000,000. About 4,000,000 bags—say 15 percent of the total crop—are burned each year. In some years the percentage is a good deal higher. Yet raw coffee accounts for about half Brazil's total exports.

It is a story with the aroma of lunacy. Coffee, it happens, is incredibly resistant, one of the toughest, one of the most indestructible of substances. At first, in 1934, thinking of ways to get rid of it, the authorities decided on burial. Then they found that four million sacks (132 pounds each) take a lot of room, and that it was necessary to plow up an area practically the size of Rhode Island. They found, secondly, that the coffee did not have any fertilizer value; it would not turn into nitrogenous products; in fact—on the contrary—it destroyed the soil!

The experts put their heads together in consternation. They decided, instead of burying the wretched stuff, to throw it overboard. Thousands upon thousand of sacks were piled on barges at Santos, hauled out to sea, and tossed into the water. What happened was that the coffee killed the fish and polluted the beaches for miles around . . .

So, earth and water having failed, Brazil turned to fire. More complications. Coffee consists 11 percent of water, and it won't burn! That is, it won't burn unless artificial fuel is used. So the authorities had to import kerosene—which is expensive—to help the flames along. It is calculated that it costs 25 cents a bag to burn the coffee, in shipping, warehousing, labor, and fuel, quite aside from the price of the wasted coffee itself. So Brazil pays about \$1,000,000 a year to get rid of its 4,000,000 sack surplus crop. Coffee is the country's Frankenstein.

\*From *Inside Latin America*, by John Gunther, Harper & Brothers, p. 391.



Let us help make  
Your Car Last Longer



Check in for a Check up



CARE FOR YOUR CAR—FOR YOUR COUNTRY

UTAH OIL REFINING COMPANY STATIONS  
AND DEALERS IN ITS PRODUCTS

Everywhere in Utah and Idaho

AMERICA'S FINEST OVERALL

SINCE 1853

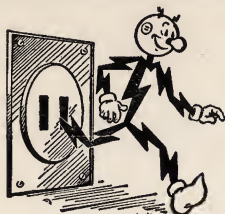
LEVI'S



THERE'S A REASON—  
Others can't imitate LEVI'S!

A NEW PAIR FREE  
IF THEY RIP

NON-  
SCRATCH CONCEALED COPPER RIVETS ON BACK POCKETS



## Reddy Kilowatt— Your "Full-Time" Servant

There is no shortage of electricity in the territory we serve.

Your electric servants are still ready, willing and anxious to respond to your click of a switch at any time of the day or night.

More than a million of them are in the homes of our customers — saving them time, money and work.

### Utah Power & Light Co.

## PRINTING SPECIAL!

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1M "	3.50
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Special prices on Tickets, Programs and other printing for Church Organizations

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## MOTION PICTURES THAT ADVERTISE LIQUOR

A SPECIAL award to the Hollywood representatives of the liquor industry for their outstanding success in getting the motion picture industry to bring about a favorable attitude towards the use of intoxicants has been suggested to various advertising publications by Charles R. Jones, executive vice-president of the American Business Men's Research Foundation.

His letter points out that while it is universally recognized that the tavern and home consumption of liquor are two of the greatest competitors the silver screen has, yet the distillers and brewers have succeeded in gaining millions of dollars worth of free advertising of their products on the screen.

"This ability to get your competitor to advertise your product, and not even pay for it," Mr. Jones' letter points out, "is the very peak of advertising smartness. In the case of the motion pictures it is even more remarkable, for local exhibitors—the retail outlets of the movie industry, have long recognized the fact that the return of legal liquor closely paralleled the drop in motion picture attendance.

"A 1942 survey being made by the foundation of liquor propaganda on the screen clearly proves that the free advertising of liquor is in the main un-

necessary for story continuity, character development, or plot movement."

One hundred and fourteen current motion pictures have been reviewed in the survey with the following conclusions:

There were a total of two hundred and fifty drinking scenes in eighty-four of the one hundred and fourteen pictures. Competent critics adjudged twenty-two scenes as pure liquor propaganda, having no merit in the production of the picture. An additional fourteen drinking scenes were used purely for comedy effect, a device greatly approved by the liquor industry, and twenty-two scenes were used to cover up lack of originality, for while their use was in the main legitimate, far better effects could have been secured without them.

The survey concludes that in one hundred and fourteen films surveyed, the liquor industry secured favorable portrayals of their products in fifty-seven. Thirty films in this group had no drinking scenes. Sixteen films presented the drinking of intoxicants in an unfavorable light in portions of the films, but in two of these, however, later scenes were inserted to nullify the original portrayal.

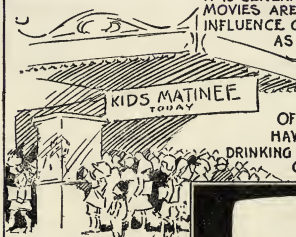
Eleven films used their drinking (Concluded on opposite page)

## "IT'S HARD TO BELIEVE"

IT IS GENERALLY ADMITTED THAT THE MOVIES ARE ALMOST AS GREAT AN INFLUENCE ON CHILD EDUCATION AS ARE THE SCHOOLS

**YET**

RECENT SURVEYS SHOW THAT OVER 50% OF AVERAGE RUN PICTURES HAVE SCENES IN WHICH DRINKING IS TOLERATED IF NOT GLORIFIED



WHICH TO BELIEVE ?

AMERICAN BUSINESS MEN'S RESEARCH FOUNDATION Chicago



(Concluded from opposite page)

scenes legitimately to tell their story. *Kansas Cycle, Wild Bill Hickock Rides, Right to the Heart, Bahama Passage, Obliging Young Lady, Sullivan's Travels, Keep 'Em Flying, Ride 'Em Cowboy, Remember the Day, The Vanishing Virginian, The Girl from Leningrad, and One Foot in Heaven* were among the highly popular films in which no drinking appeared. Box office reports indicate that these were not only extremely popular, but financially successful films.

Mr. Jones concludes from the survey that the liquor propaganda in the films falls under four general classifications:

1. Drunks are funny.
2. Drinking is smart.
3. Drinking is not intoxicating to heroes and heroines.
4. Frequent incidental portrayal to whet the drinker's appetite.

Local exhibitors who have written protesting the free advertising of liquor the producers insert into so many films seem to be disturbed largely because the favorable mention of liquor has a

tendency to cause movie patrons to spend their time and money in nearby taverns rather than at other motion pictures presentations.

A subsequent survey is planned by the Foundation to determine upon a large scale the attitude of the local exhibitors to the free promotion given by the producers to the exhibitors' local competitors, the taverns and the night clubs.

From: *American Business Men's Research Foundation.*



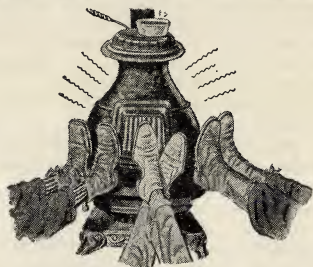
## THE GREAT BIG HOLE YOU CAN'T EVEN SEE!

**V**ital spot in your Diesel is the hole in the tip of the fuel injector, cut with a drill only a few times the thickness of a human hair!

This hole won't close with Standard Diesel Fuel. It is 100% distilled... "vapor-cleaned" in manufacture and delivered clean to you... with exactly the right lubricating quality to protect injector mechanisms and fuel pumps even with clearances as tiny as  $1/40,000$ ths of an inch!

This means Standard Diesel Fuel will increase trouble-free operation... cut down costly wear.

**STANDARD  
DIESEL FUEL**



## STICKS TO THE HOT SPOTS

**T**hermo-Charged RPM Motor Oil is unequalled in covering and lubricating hot cylinder walls and piston rings. Because it keeps a better oil film on these vital engine hot spots, it reduces engine wear.

More—"RPM" keeps your engine cleaner than other motor oils. It ends carbon, sludge and varnish troubles. Prevents corrosion. Keeps oil filters cleaner.

For longer engine life, and better, cleaner operation—switch to Thermo-Charged "RPM" today. In this war year when every extra hour of farming counts—it will pay you to stick to "RPM" because it sticks to hot spots other oils leave dry!

*Thermo-Charged*



**UNEQUALED  
AT ANY PRICE**

**STANDARD OIL COMPANY OF CALIFORNIA**

**BETTER FARMING IS VITAL TO VICTORY!  
RELY ON YOUR STANDARD FARM SERVICE MAN!**



**MY NAME IS MELVIN CALL.**  
*I LIVE IN UTAH, NEAR WOODS CROSS. MY  
 DADDY, REUBEN CALL, GROWS ONIONS—FINE  
 ONIONS. SO DID MY GRANDAD AND MY  
 GREAT-GRANDAD. I HOPE I GROW  
 ONIONS WHEN I GET BIG.*



A  
**SAFEWAY**  
 Farm Reporter  
 Advertisement

"OUR ONIONS ARE harvested, cured and ready for sale by October," Reuben Call told me. "But spring prices are usually better than fall prices. You've got to be able to store your onions in a warm dry place to market them at their best during winter and spring. That's why we built our onion warehouse — to keep quality in our onions."

The Calls get big yields — their main crop Spanish-type onions run almost a thousand 50-pound bags to the acre. And Call onions regularly top the market.

"Our soil is rich to start with," Reuben explained, "and we add barnyard manure heavily each fall. We also rotate two years of onions with one year of alfalfa. Our crop rotation helps to keep down onion pests — thrips are the worst. But if we keep our onions growing rapidly, by frequent irrigations, thrips can't make much headway and we do not have to dust or spray."

"Another thing that gives us good yields and good quality is our seed. The original seed was brought from Spain by a neighbor. And we improve the strain each year by selecting our best onions to make seed."

"Safeway's our best buyer and we Calls like their way of doing business. The Safeway people want our best-grade onions and usually pay a premium price for them, always at least the going price. We've never known them to make a spoilage claim or ask for a rebate or discount."

"Safeway's system helps everybody. They buy direct, cut handling costs, and save their store customers money. With these savings people can afford more food, which benefits us growers" **YOUR SAFEWAY FARM REPORTER**



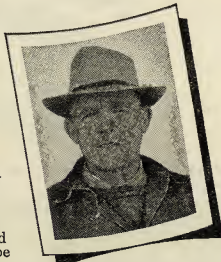
← This grand old man, now past 70 and retired, is David Call. His pioneer father, Anson Call, started with onions in Davis County back in 1848. David Call followed in his footsteps. And his 7 sons all grow onions — as does one son-in-law



→ This is Marvin Hoffman, Safeway field buyer, checking some Call onions. Mr. Hoffman buys onions steadily from the Calls from the first harvesting along in early October right through late April



Lyman (left) and Reuben in their recently built onion warehouse, the first of its kind in Davis County. Heat is circulated to prevent rot in the stored onions



→ At right is David Call, Jr., partner with Reuben and Lyman. Main crop is Spanish-type onions but the Calls also grow small bunched onions and the white pickling type



This is Reuben Call holding a sack of choice dry Spanish-type onions raised by three Call brothers who are partners—Reuben, David, Jr., and Lyman, all shown here

★ FOR VICTORY—BUY UNITED STATES WAR BONDS AND STAMPS ★



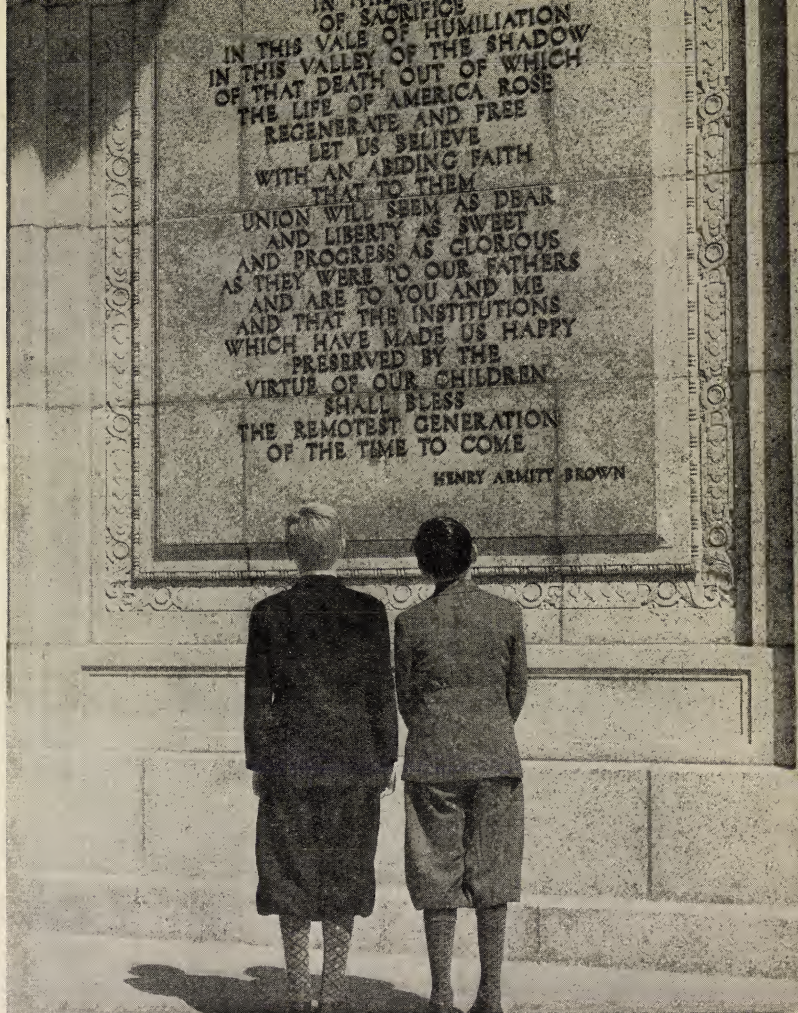


Photo by H. Armstrong Roberts

THE CONSTITUTION OF THE UNITED STATES IS A GLORIOUS STANDARD; IT IS FOUNDED IN THE WISDOM OF GOD. IT IS A HEAVENLY BANNER; IT IS, TO ALL THOSE WHO ARE PRIVILEGED WITH THE SWEETS OF LIBERTY, LIKE THE COOLING SHADES AND REFRESHING WATERS OF A GREAT ROCK IN A WEARY AND THIRSTY LAND. IT IS LIKE A GREAT TREE UNDER WHOSE BRANCHES MEN FROM EVERY CLIME CAN BE SHIELDED FROM THE BURNING RAYS OF THE SUN.

JOSEPH SMITH



## Why Mother... it's *White* again!

*"It's the sweetest dress I ever had, but it always looked dirty. How did you get it so clean?"*

*"I told you you'd be wearing your favorite dress to the party, Dear. I washed it with Fels-Naptha Soap."*

Here is one woman who never will need to be told again that—*Fels-Naptha Soap Banishes Tattle-Tale Gray.*

Her experience is not unusual. It has happened millions of times. In millions of homes. And you'll see the same change when your

clothes are washed with golden Fels-Naptha Soap.

Fels-Naptha is really a super laundry soap. It gives you a combination of two effective cleaning agents—active naphtha and richer, golden soap. The result is just what you'd expect. Easier washing. Quicker washing. Cleaner washing.

If you want to spend less time at the wash tub . . . if you want to do less tiresome rubbing . . . if you want to see your clothes whiter and brighter than ever before . . . ask your grocer for Fels-Naptha Soap or Fels-Naptha Soap Chips.

Golden bar or Golden chips—

**Fels-Naptha**

banishes "Tattle-Tale Gray"



## DR. KELLOGG'S HEALTH RULES

By Dr. John A. Widtsoe

DR. JOHN H. KELLOGG celebrated the ninetieth anniversary of his birth on February 26th, last. He was hale and hearty, and full of vigor for a day's work. The Governor of Michigan proclaimed the day "John Harvey Kellogg Day." The civic bodies of his home town, Battle Creek, tendered him a testimonial banquet. A flood of congratulatory telegrams and letters poured in upon him from leaders in every walk of life. Among them was Morris Fishbein of the American Medical Association, Henry Ford, Admiral Byrd, and most of the noted men of the nation.

All this was richly deserved. Since 1875, when he took his M.D. degree, he has labored for better health among mankind. He has been a profound student, a great teacher, an editor and a writer of books on health, and a most successful medical practitioner. He emphasized nature's way in a day when man's knowledge of the factors of good health was limited. Long before vitamins or the role of minerals in nutrition was thought of, he fought the old American dietary of white bread, potatoes, meat, and coffee. He was called "bran-chewer" and "grass-eater," but science has confirmed his views. He has been a pioneer in one medical advance after another. He has not eaten meat for seventy-six years; yet is still alive and healthy at ninety years of age; and that despite the fact that he began life as an invalid. In his own words, the business of his life has been philanthropy—and we add, of the highest kind.

His health magazine, *Good Health*, which he has edited for nearly seventy years is still one of the sanest in the world.

His health rules are published herewith. To Latter-day Saints it is evident that his practices conform to those advocated in the divinely given Word of Wisdom.

### DR. KELLOGG'S HEALTH RULES

1. Become posture conscious. Don't slump when sitting or standing.
2. Use the whole chest in breathing. Avoid chest constriction in sitting and working postures. Avoid clothing which constricts breathing.
3. Work, play, read, study, rest, and sleep in the open air as much as possible.
4. Take sun baths at least once a week of sufficient duration to burn the skin slightly. In winter employ artificial sunlight.
5. Take an air bath and a water bath daily.
6. Eat natural foods, especially fruits, nuts, vegetables and greens. Get enough bulking. Masticate thoroughly.
7. Avoid refined sugar, refined food products, and excess of protein.
8. Use salt sparingly. Avoid hot condiments, such as pepper, mustard, etc.

(Concluded on page 472)



# The Editor's Page

## Counsel to a Young Man

By PRESIDENT HEBER J. GRANT

*There are some things that you know beyond the question of a doubt and on these things I ask you to rely until such time as you are blessed of the Lord with a testimony of the divinity of the work in which we are engaged.*

*In the meantime I ask you to study faithfully and pray earnestly to the Lord for the light from above to aid you in your studies.*

YOU MUST DESIRE TO KNOW THE TRUTH WITH ALL YOUR HEART.

OUR INCLINATIONS HAVE MUCH TO DO WITH WHAT WE READ.

IT IS OF THE GREATEST IMPORTANCE TO CULTIVATE AN APPETITE THAT LONGS FOR INCREASED KNOWLEDGE REGARDING THE PLAN OF LIFE AND SALVATION.

THERE ARE NO SINS CHARGED TO OUR ACCOUNT BECAUSE WE ARE TEMPTED, PROVIDED WE SHALL RESIST THE TEMPTATION.

WE HAVE NO RIGHT TO GO NEAR TEMPTATION, OR IN FACT TO DO OR SAY A THING THAT WE CANNOT HONESTLY ASK THE BLESSING OF THE LORD UPON, NEITHER TO VISIT ANY PLACE WHERE WE WOULD BE ASHAMED TO TAKE OUR SISTER OR SWEETHEART.

THE GOOD SPIRIT WILL NOT GO WITH US ON TO THE DEVIL'S GROUND, AND IF WE ARE STANDING ALONE UPON THE GROUND BELONGING TO THE ADVERSARY OF MEN'S SOULS, HE MAY HAVE THE POWER TO TRIP US AND DESTROY US.

THE ONLY SAFE GROUND IS SO FAR FROM DANGER AS IT IS POSSIBLE TO GET.

VIRTUE IS MORE VALUABLE THAN LIFE.

WE CAN'T HANDLE DIRTY THINGS AND KEEP CLEAN HANDS.

(Thirty-nine years ago, from Tokyo, Japan, President Grant wrote to a young man in the mission field in whose mind doubts had arisen. Excerpts from that letter are here given for the counsel of all young men everywhere.)

Tokyo, Japan, May, 1903

My dear Brother:

ALTHOUGH you are now in the mission field, and have been there for some time, I have learned that you are still lacking a testimony and that this fact was giving you a great amount of anxiety.

This information came to me a few days ago, and ever since, I have longed to have a visit with you,

but as I cannot have that privilege, I have concluded to write you, although I appreciate how far short of a visit, face to face, a letter will be.

There are some things that you know beyond the question of a doubt, and on these things I ask you to rely until such time as you are blessed of the Lord with a testimony of the divinity of the work in which we are engaged. In the meantime I ask you to study faithfully and pray earnestly to the Lord for the light from above to aid you in your studies. You must desire to know the truth with all your heart. Read Alma on faith—Alma, chapter 32, Book of Mormon.

(Concluded on next page)

## The Editor's Page (Concluded from page 427)

Never read anything written by those who know not God and do not love Him or His works. When you get a knowledge of the Lord and a testimony of the divinity of the work, then the writings of those who know not God will not make any impression on your mind and you can more plainly see the weakness of their position. Our inclinations have much to do with what we read. I recall the case of one young man who became doubtful on his mission. . . . The *Era* is sent to all of the elders. I asked him if he had read a certain article in one of the recent numbers. It was a strong article favoring the truth. I found to my surprise that he had not read a single thing in that number of the *Era* except an article by an unbeliever. This gave me a key to the state of his mind. I name this, so you may profit by his experience. It is of the greatest importance to cultivate an appetite that longs for increased knowledge regarding the plan of life and salvation.

One of the reasons why there is such a great desire on my part to write you is that I have not been able at times to keep doubts from coming into my mind. Therefore, I feel a sympathy for you that perhaps I would not have had but for my own experience, and I have an anxiety to remove those doubts which may have come to you.

There are two powers always at work with man, and there are no sins charged to our account because we are tempted, provided we shall resist the temptation. But it is our bounden duty to avoid all kinds of temptation. We have no right to go near temptation, or in fact to do or say a thing that we cannot honestly ask the blessing of the Lord upon, neither to visit any place where we would be ashamed to take our sister or sweetheart.

The Good Spirit will not go with us on to the devil's ground, and if we are standing alone upon the ground belonging to the adversary of men's souls, he may have the power to trip us up and destroy us. The only safe ground is to keep as far from danger as it is possible to get. Virtue is more valuable than life. Never allow yourself to go out of curiosity to see any of the "undercrust" in this world. We can't handle dirty things and keep clean hands. . . .

I know of no faithful Latter-day Saint who has failed to impress me with the sincerity and honesty of his or her life. This you must have noticed and felt, and therefore it should have a strong effect upon your mind in teaching you where the truth is.

The longer I live the firmer becomes the conviction in my being of the honesty, devotion, and willingness of the Saints to sacrifice for God's work. This desire grows upon men and women in proportion to their virtue and the uprightness of their lives. Nothing on earth but the spirit of the Lord could unite the hearts of the Latter-day Saints as they are united. . . .

It is not always what a man says when preaching which goes to the hearts of his hearers. It is the inspiration with which he talks which counts most. (The impression made depends on the condition of the heart of the hearer.) . . . And so I can only hope and pray that . . . you may be blessed of our

Father in heaven that the truth . . . may find an echo in your heart. . . .

From reading the lives of Brigham Young, Heber C. Kimball, George A. Smith, Daniel H. Wells, . . . and many others, you know that they were wonderfully strong-minded, practical men, and the last men in the world to be carried away with some new and strange doctrine—that when these men claimed that God gave them a knowledge of the gospel, they were not deceived.

I know that these men were noble and true . . . from personal knowledge or from the testimony of those like my mother and others . . . and the same is true with reference to yourself.

The lives of Wilford Woodruff, Karl G. Maeser, George Goddard, are living testimonies, although they are dead, of the divinity of the work in which we are engaged. Many were the miracles that they were witnesses of, but their lives are the greatest testimony of the truth of the gospel.

The servants of God by inspiration told thousands of years ago that the gospel would be taken from the earth and restored again in the last days, and it seems to me that you can easily see that we only, of all the churches, have the true, and perfect gospel. We only have the perfect organization . . . the only plan of salvation for the living and the dead. . . . The gifts of the gospel are being made known . . . time to time. Have we prophets whose predictions have been fulfilled? Yes. Have we miracles in the Church? Have we the gifts of the gospel such as hearing and speaking in tongues? Yes. Have we the temples of God? Yes. Are all the gifts of the gospel and the plan of salvation for the living and the dead found in the Church? Yes.

I answer "yes" to all these questions from a personal knowledge and personal experience, having been a partaker of these blessings, being a living witness of the power of God, having been healed by the power of God and . . . I am here on a mission ready and willing to testify of God's goodness and mercy to me and to proclaim that I know the healing power of God does attend the administrations of His servants. . . .

I intended to tell you of the doubts and temptations that had come to me, and how, by resisting them, the very doubts turned into blessings to me. . . . I am sure it would give me pleasure to write you another twenty-five or even fifty pages, and I should certainly do so, if I thought it would aid you any more than what I have written to make up your mind to press on doing good and living up to what you do know and trusting and praying to our Father in Heaven for more light. As recorded in the Doctrine and Covenants it is given to some to know and to others to believe on their testimony, and I want you to believe firmly and work faithfully until knowledge shall come to you.

I shall earnestly pray that the Lord will bless you, and I hope that my supplication will be answered. . . .

Praying God's blessings to attend you and with love and best wishes, I am

Yours affectionately,

(s) HEBER J. GRANT



# TURNING POINT

A STORY THAT BEGAN MANY YEARS AGO IN THE DEEP SOUTH AND CHANGED MANY LIVES

By  
**DAVID A. SMITH**  
*President of the Canadian Mission*

THE first international convention of Rotary clubs to be held after the close of the first World War was given to the Rotary club of Salt Lake City. It fell to my lot to serve as a member of the convention committee. I was assigned to attend several Rotary district conferences to be held in the middle east, the first of which I attended at Wheeling, West Virginia.

At that time my Rotary membership classification was as a farmer, which was my main occupation other than my Church work. Upon receiving this assignment, I was impressed to write to Washington, D. C., requesting literature that would help me to become acquainted with farming methods in the south, and government recommendations for improvement.

As I was leaving my home to catch the train for Wheeling, West Virginia, the mailman delivered several government bulletins which I placed in my handbag. I found them very interesting reading, and felt that I was much better prepared to discuss farming problems if such a group should meet. Upon registering at Wheeling, however, I found that they did not have farmers in their clubs.

Inasmuch as I had several days before my next meeting at Indianapolis, Indiana, I planned to occupy the time by going to Chattanooga for the Sunday services. I sent a telegram to President Charles A. Callis to see if he would be there, and I received a reply requesting me to meet him at a certain railroad station in Kentucky on Sunday morning. I followed his instructions and was met by President Callis and a local brother at about six a. m. We traveled for about two hours over roads that were not made for automobile travel.

About 8 a. m. we stopped at a log house in a clearing surrounded by tall pine trees—a beautiful picture. Breakfast was found waiting us. After a hasty meal we continued our journey and arrived at another

clearing. Here pine trees had been cut from a side hill, the stumps having been left at uniform height. Planks were placed from one stump to another, and thus seating provisions had been made to accommodate one hundred fifty people. Few were present when we arrived, however. They were beginning to come, some on foot, some in wagons, others by horseback, and a few in automobiles.

I was very much interested in the surroundings. The speaker's table had been placed at the foot of the slope. The clearing was walled about with tall pine trees, the lower branches being ten or more feet from the ground. This enabled us to see for a great distance through the woods. I had never taken part in a meeting under such circumstances as now faced me. I felt that I was not a stranger, although I had met before but few of the people. As my eyes feasted upon the surroundings and as I talked with those assembled I rejoiced in the decision I had made to wire President Callis.

Our meeting began at the appointed time. I often see, as I recall this occasion, the six missionaries, President Callis, the congregation, and myself, in this beautiful setting. After the conclusion of the morning meeting, as I shook hands and conversed with those assembled, my eyes were led to observe their general movements. Some had placed trestles upon a level spot; others had removed some of the planks they had used as benches and placed them upon the trestles forming a table; others had taken a barrel from a wagon and placed it by the table where it was filled with water and a large block of ice. Baskets were brought out, and the contents carefully placed upon the

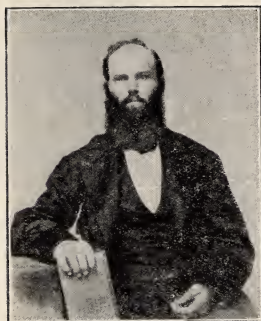


THE ANSWER TO MY INVITATION FOR THEM TO PARTAKE OF THE FOOD WITH US WAS, "YOU MORMONS DON'T BELIEVE IN USING TOBACCO, DO YOU?"

improvised tables, which had been covered with white cloths. This had hardly been accomplished when an invitation was given for all to come and partake. Such a repast!—meat, bread, cake, and pie in abundance.

As I ate I glanced through the trees and saw three husky Southerners some distance from us. Each stood with his back to a tree and in a position to face those who were eating and enjoying the occasion. I felt impressed to go out and invite these men to eat, as they were the only ones who had not joined in partaking of the bounteous repast. For this purpose I left the group; I had my plate in my left hand and a leg of a fried chicken in my right and as I turned to call their attention to the abundance of food, I saw President Callis coming hurriedly toward us. About half way he stopped, remained for a few seconds,

(Continued on page 472)



LOT SMITH  
PIONEER MORMON SCOUT

# The ABSTRACTED INDIAN TRUST BONDS

By M. H. CANNON

"THE KING OF FRANCE WITH TWENTY THOUSAND MEN,  
MARCHED UP A HILL—AND THEN MARCHED DOWN AGAIN."  
—OLD NURSERY RHYME.

## PART I

MANY historians have long suspected that at the time when "Buchanan's Army," [Johnston's Army], was sent out West in 1857 to "quell the Mormons," there was skullduggery afoot behind the announced motives and the publicized pretexts that were then given by the Administration in Washington, D. C. This article reveals something of the behind-the-scenes intrigue and financial corruption which were intertwined with this sorry venture, including the documented story from government archives and other sources as to how eight hundred thousand dollars worth of misappropriated Indian bonds figure in this situation, as well as simultaneous events attendant upon the movement of the army against the Mormons.

The president of the United States in the last years of the 'fifties was a bewildered, befuddled man. Though he had great pride in his administrative potentialities and capabilities, he had allowed his executive departments to become infested with graft and corruption.

With banners flying and a ruffle of drums, a great expedition had been sent against a defenseless people who wanted only to worship their God. "Ignominious" is the word best suited to describe the result of his army's brave ventures into the uncharted wastelands.

It is now known how these people, called Mormons by their detractors and Latter-day Saints to each other, completely circumvented the army from reaching the valleys

of the great basin. How, under the brave leadership of Lot Smith, these same Saints destroyed the trains of supplies destined for the federal army.

The trainmasters were not of the army but hired civilians. As such they could not be expected to have either the courage or the loyalty towards their employer as had the army, whose duty was to the people of the United States. When Lot Smith came before these trainmasters and told them he had been given orders to burn the supply trains, they allowed him to work his will. Lot Smith long afterwards described their behavior while discussing peace terms:

They wanted to know if I would give them their arms back. As we hadn't seen their arms, this request led to an inquiry, when we found that on seeing us coming down the bluff so much like a lot of wild men, they threw their guns away, someone saying if we found them unarmed, we would spare their lives. I told the men that they could go and get their guns as we had all we wanted.<sup>1</sup>

One must not imagine that these wagon trains were few in number. On the contrary, they were fully equipped and supplied with everything needful for the welfare and comfort of the soldiers in the field. One of the firm of Russell, Majors, and Waddell speaks of the hugeness

of their enterprise. If it is remembered that the government helped finance these contractors then one can better visualize the great lengths to which Mr. Buchanan was willing to go that his personal crusade might be successful.

This is the story of the venture as told by Mr. Alexander Majors of that firm:

In 1857 [the year the expedition was sent to Utah] the government extended to Majors and Russell for one year longer [their contract which] resulted in a very great increase of transportation that year, and great difficulties were encountered to begin with which required quite an increase in the facilities for transportation which had to be very hurriedly brought together . . . [the Saints drove off much of their stock and burned some of their supply trains, adding to a hard winter resulting in a loss of the previous two years' profits. In the spring of 1858, however] . . . our firm under the name of Russell, Majors, and Waddell obtained a new contract from the United States government to carry government freight to Utah for the years 1858-59. That year the government ordered an immense lot of freight aggregating sixteen million pounds, most of which had to be taken to Utah. We had to increase the transportation from three or four hundred wagons and teams to three thousand five hundred wagons and teams, and it then required forty thousand oxen to draw the supplies. We also employed over four thousand men and about one thousand mules.<sup>2</sup>

Substantiating this statement of Mr. Majors is an item that appeared in *The Deseret News* of March 30,

<sup>1</sup>J. F. Wells [Editor] *The Contributor*. Volume IV, p. 49, Salt Lake City, 1883.

<sup>2</sup>A. Majors, *Seventy Years on the Frontier*. Chicago, 1893, pp. 142-143.



1859.<sup>3</sup> The firm of Russell, Majors, and Waddell was undoubtedly the biggest freighting concern in the west at this time. The magnitude of their ventures amazes one even in these days of frantic finance. This firm, remember, operated long before the era of "big business."

This caravan made its way to Utah. At the Big Sandy, the intrepid Lot Smith burned some of the wagons and forced the remainder into circumspect seclusion. After the conclusion of hostilities, the freight wagons were taken to Salt Lake City and sold. Wagons for which Russell, Majors, and Waddell had paid from one hundred and fifty dollars to one hundred and seventy-five dollars apiece in St. Louis were vended to the Mormons for ten dollars.<sup>4</sup>

If this freighting firm would sell wagons for one fifteenth to one seventeenth their original value, surely there must be something wrong somewhere. A confidential agent of the attorney general investigated the condition of the contractors and found corruption. In his report of September 7, 1857, to Mr. Black, Agent E. Godfrey Rehn painted a very dark picture of the graft and corruption of the federal contractors. The hugeness of the enterprise of Russell, Majors, and Waddell had necessitated their sub-leasing parts of their contracts. One of these contracts was given to M. W. F. Magraw. Mr. Magraw was a disappointed mail contractor who had written all manner of mischief against the leaders of the Saints in the great basin to President James Buchanan.

This mail contractor and others had fomented the trouble between Utah and the federal government in those tumultuous times. It is well to note the business policies of that most worthy gentleman as they were observed by a dispassionate bystander. Part of this report in Mr. Magraw's ethical contractual relationships is as follows:

It may be well for me to touch upon the most important facts that have a bearing upon the subject. . . . When procuring our outfit we were ordered to take but twenty-five pounds of baggage, not wishing to burden the wagons more than was necessary; he [Magraw] stated at the same time that we could purchase all articles of clothing from the sutler, Mr. Goodale. . . . It now appears that Mr. Magraw is—or was a partner of Goodale's in the sutler-ship, and they have been charging exorbitant prices for their goods, as much as one hundred fifty to two hundred percent

profit. The greater portions of their goods were transported in wagons belonging to the train . . . it was remarked by everyone who was there that there was a great

in the next few weeks the prices receded to their previous level. These are the figures:

Purchases	Cost to government Feb. 10, 1858	Cost in open market Feb. 4, 1858
Beans	5,478 bushels at \$1.85 a bushel	\$1.20 to \$1.50 a bushel
Candles	No quantity named, 24c a pound	26c to 30c a pound
Soap	No quantity named, 5½¢ a pound	4c to 6c a pound
Sugar	525,000 lbs. @ 9½¢ a pound	7½¢ a pound
Rice	84,000 lbs. @ 4¾¢ a pound	4½¢ a pound
Flour	10,000 100-pound bags @ \$3.25 a bag	\$2 to \$4.70 a barrel
Bacon	1,088,000 pounds at 10c a pound <sup>5</sup>	7½¢ a pound <sup>6</sup>

<sup>3</sup>United States, 35th Congress, 1st Session, House of Representatives Executive Document No. 99, p. 3.

<sup>4</sup>The Missouri Republican, St. Louis, Missouri, Feb. 4, 1858.

waste of provisions and supplies, these articles having been placed in the hands of Irish laborers. . . . It now appears that but two months' provisions are on hand. . . . His instructions order him to lay in a supply for ten months, and consequently he ought to have six or seven months' supply instead of two.<sup>4</sup>

On April 5, 1858, the House of Representatives asked the secretary of war, John Buchanan Floyd, for a report on the expenditures for the expedition to Utah. It appeared that the war department had not given sufficient information on which to draw up the bill making the appropriation. Accordingly, on the following day, the secretary of war sent the information requested.

By comparing the prices from the quartermaster general's office with the prices currently listed in the St. Louis stock exchange, one gathers some interesting facts. Prior to the purchases by the war department the products were selling far cheaper than the price paid by that government agency. On the day of the sale, the prices rose sharply, but gradually

Of course these figures do not pretend to state that the war department officials were deliberately buying from their friends or party followers. It may have been simply that the good people of St. Louis seized the opportunity to profiteer at the expense of Uncle Sam. It has been known to happen before and since. At any rate, however, they do give a good working hypothesis for a statement in the April, 1859, issue of the *Atlantic Monthly* of a contemporary author who accompanied the army to Utah, and had the opportunity to observe the scene of action. One must not and cannot state positively that there were grafting opportunists who seized this occasion to reap rewards from the misery of the sorrowing Mormons. As will be shown, there were officials who handled public monies most negligently, but their deliberate graft is not known. However, this is the statement that appeared in the *Atlantic Monthly*:

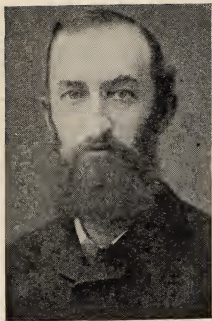
To the shame of the administration, these gigantic contracts involving an amount of  
(Continued on page 470)

ONLY REMAINING BUILDING OF CAMP FLOYD



<sup>5</sup>J. C. Alter, *Utah, The Storied Domain*. Three Volumes. Volume 1, p. 284, quoting *Deseret News*, March 30, 1859.

<sup>6</sup>Majors, op. cit., p. 144.



PRESIDENT GRANT AT ABOUT  
25 YEARS OF AGE

# The ARIZONA APOSTLE

By RACHEL GRANT TAYLOR

## EDITORIAL NOTE

FATHER's journal for the year 1883 is contained in a most attractive old-fashioned tan and maroon leather book, with thin lines of gold interwoven for decoration. More than half of the two hundred eight pages are devoted to a detailed account of the strenuous months spent in the southland.

The excellent penmanship with which the words are inscribed is one of my earliest memories, but the man the words reveal is new to me. Through this record to have had the privilege of following Father during the year when every pattern of his life was changing, to see him humbly, calmly, and courageously take on the mantle of his apostleship has been a heartwarming experience.

—Rachel Grant Taylor

ONCE again Father has been to Arizona. The thought of radiant sunshine, beautiful blossoms, and beloved friends, was a magnet with irresistible power. Leaving the relentless winter he traveled southward from Salt Lake City in a luxurious air-conditioned railway car. There were delicious meals and a comfortable bed; there was news or music at the turn of a dial; and even a telephone was available for service.

How different conditions were nearly sixty years ago when he spent many months in that country and took the first steps in coining for himself a new title: "the Arizona Apostle!"

To visit the Saints in San Luis, San Juan, Arizona, and New Mexico in the eighties meant long days behind a team, long hours trailing through deep sand on the back of a horse or mule and slow progress on the winding railroad as it reached skyward to over ten thousand feet. It meant camping out night after night in sub-zero weather and traveling on roads obliterated by drifting snow. However hard the way, the joyful welcome at each branch or ward, the happy hours spent in hospitable homes, the mingling of congenial spirits in humble worship richly compensated for physical hardships entailed by such travel.

It was on the 6th of January, 1883, that Father's first short term mission began. In his journal he writes:

"We are starting on a mission to the Lamanites in Colorado, Arizona, and New Mexico. We are also expected to visit the Saints in these places. This is my first mission outside of Utah Territory, and I hope with the assistance of our Heavenly Father to fill an honorable and successful mission. I know nothing about the country through which we are going to travel,

but Brother Brigham Young, Jr., is well acquainted with it.

"Having never before been separated from my family more than two or three weeks at any one time, it was considerable of a task to say good-bye, knowing as I did that I should not see them again for six or seven months. I hope and pray that our lives may be spared so that we may again have the pleasure of meeting."

From Denver they traveled to Antonio, and were met by Brother Silas S. Smith, president of the San Luis Stake. The following two weeks were spent holding meetings in all the wards and branches of that stake.

On their way to the San Juan settlements, they stopped at Fort Lewis where the weather gave Father a new experience. He writes:

"Had a good night's rest. It is fearfully cold this morning. Learned that it was twenty-six below zero sometime during the night. It was twenty-four degrees below at sunrise. I think today is the coldest day I ever experienced. Captain Daugherty kindly loaned me his buffalo overcoat. It was large enough to go on over my overcoat. Shortly after leaving the fort we encountered a wind. I am convinced that I would have suffered very much from the cold had it not been for Capt. Daugherty's overcoat."

The cold pursued them into the San Juan country, the record says:

"Tuesday, January 23rd. Our party

camped on the east bank of the San Juan River. We crossed the river twice on the ice before camping. It was fearfully cold. We built a large fire, but it was almost impossible to keep warm. Wednesday, the 24th, we traveled about eighteen miles. Our traveling was tiresome today on account of its being impossible to keep the road, the snow completely covering it in many places."

"Saturday the 27th. I appreciated a good bed last night after having slept in a wagon three nights. Camping out in the cold with snow on the ground and traveling through the snow, half of the time not knowing where the road is, and every little while getting out of the wagon to lift on the wheels to assist the team in getting through a snow drift, is a new business to me. It is something I would not care to do on my own account, and I hope never to have three days of quite as cold weather to camp out in again."

After visiting the branches in the San Juan region, they left for Durango. From four-fifty in the morning for over eleven hours their swaying train wove its way along the curved rails of the mountain railroad. Father writes:

"Our journey over the mountains was much more pleasant than when we came, as the weather was favorable for  
(Continued on page 474)

THE JOURNAL FROM WHICH "THE ARIZONA APOSTLE" WAS COMPILED.





# INTERWEAVINGS

By MARGO BURDICK

A Young Writer



Laura's face was in her hands. Suddenly she began to cry aloud.

ARTHUR had been gone since morning. Laura swung open the ranch house door and emptied a dishpanful of water into the weeds at the edge of a brook that cut through the lucerne. In the willows by the cottonwood tree, the children were playing, their loud shouts sounding joyously above the distant noise of mountain water.

Arthur had said to her once, "No matter how long I am gone, you will always have something to talk to you. Listen to the wind, or to a meadowlark, or to the sound of the creek breaking over stones, and you will know that there is something in their voices that speaks from me to you constantly."

Laura had remembered often. It had been difficult for a city-bred girl to remember when the great loneliness of yearning for a familiar face or a spoken word swept over her, but she had remembered. Once he had been gone for three days in blizzard weather to do repair work on a telephone line, and she had remembered until he came back. She had learned to fear death less as time went by, but she knew if he were to die, or anyone else dear to her, she had little faith to help her live through the days that would follow.

Arthur had brought her a hatful of trout for breakfast that morning, beautiful shining bodies sleek and brilliant as metal. A few grass blades clung to them. "I love you," he had said to her. "I love you because you are young and beautiful—as beautiful as anything I know. And I love you because you are wise."

She kissed him, laughing because he held her against him with his free arm, against the fish. He kissed her again before he let her go. "My dear," he said, tilting her chin, "you are too young yet to be all-wise, but you have the courage to wait for wisdom. That is the thing we pray for together."

A great pride for him moved within her so that she dared not meet his eyes again for fear she would cry. She took the fish from him and washed them in a pan of clear water. Grass blades floated on its surface.

In the water the fish were gray with brilliant flashes. When she put them on the stove to cook, Arthur was dressing Stephen, who rubbed his eyes sleepily and grinned the wide-toothed grin of a two-year-old. Grace, who was four, sat on the wooden bench beside the open door and tied a shoe. Her blonde hair was combed awkwardly. "I'm going to build a doll house today, Mama," she said, and when Laura did not answer her, "Mama, I'm going to build a doll house."

"Yes, dear. That will be fine."

Stephen said, "Me too, Mama, me too."

Arthur set the baby on his feet. "I think I'll ride down the creek to Will's for the mail before I'm off to-day. You won't be so lonesome if I bring you something to read."

Laura put the fish on the table. When they knelt for morning prayers, Arthur spoke firmly, with assurance. Laura wondered how he could be so sure there was a God who listened to all he had to say. "Perhaps it is that I have never been tried that makes me so uncertain," she thought. And then, "Bless my husband and my children and all those I hold dear." There was a rush of warmth within her when she arose, as though something within her waited words to be spoken.

AFTER breakfast Arthur rode down the canyon the five miles to his brother Will's, where the post office was located. She had most of the housework done by the time he returned. He had a newspaper and two letters under his arm. One was a bill from the general merchandise store in Millersville. The other was a letter from home. He noticed the glad look in her eyes and laughed. A letter from Marianne, I'll bet. That'll give you something to think about while I'm gone."

He took the lunch she had packed for him and kissed her again. "I'm going up East Fork to Red Hole to turn the water down onto the meadow. I probably won't be back until after dark, so don't worry."

He kissed the children and waved

to them as he rode away. Laura went back into the house. The odor of warm, baking bread filled the room. She sat down at the oil-cloth covered table and opened the letter.

"Dear Laura," it read. Marianne's writing was round and smooth like her own. She was very much like her sister in many ways. Marianne talked happily of home news—her husband's work, a new book, how tall Teddy had grown, how much she wished they could see each other again. And then, "You speak of death as though it were all around you, Laura. I'm afraid being alone so much on the ranch with your two little kiddies makes you worry too much. When you are afraid, remember the good times we have had there, all the old crowd, before Father turned the place over to Arthur's management—campfires, and Dan with his banjo, and hayrides in the moonlight, and sudden laughter. Even though most of us are married now, or gone away, we still remember those times and you with us."

"Or if that is not enough to comfort you, there is a something greater than those memories, something that is with you continually—that is all about you, in the sunshine, in the echo of the creek against the cliffs, in the dark fragrance of pine-tree shade. Laura, will you ever become certain of that thing I speak about? I want you to feel sure of it because

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# Spiritual Rearmament ...and Moral Defense

## THE CRYING NEED OF THE HOUR

By E. CECIL McGAVIN

*Seminary Teacher of the Church  
Department of Education*

WE ARE faced with another tragic time of war—a time when the cost of armaments is reckoned by billions. Great industrial institutions are being closed to their normal activities so that weapons of war may crowd their conveyer lines, and armaments for defense supplant the regular products of industry. Special taxes are being levied upon the public; hitherto undreamed-of sources of revenue will be resorted to in an effort to finance this vast program of defense. Yet there is a source of protection and defense far more reliable and potent than the armored ships of the seven seas or the thundering tanks of the battlefields. It is that spiritual rearmament and moral defense which makes God an ally. Such a partnership can be formed and such an un-failing and invulnerable source of strength can be gained. The assistance of no nation or union of nations is comparable to the Lord of hosts as a staunch friend and defender.

There was a time in ancient Israel when the prophet Gad came to David with a message from the Lord. It was the divine decree that David be punished for his sins. The Lord permitted him to choose the method of punishment he preferred to receive, "either three years' famine; or three months to be destroyed before thy foes, while the sword of thine enemies overtake thee; or else three days the sword of the Lord, even the pestilence, in the land, and the angel of the Lord destroying throughout the coasts of Israel. . . ."

As terrible as the threatened pestilence seemed, David replied, "... I am in a great strait: let me fall now into the hand of the Lord; for very great are his mercies: but let me not fall into the hand of man." (1 Chron. 21:12-13)

The Lord is an ally whose omnipotent assistance is to be sought more diligently as the peril increases. Men cannot trust solely in the arm of flesh. A greater power must be sought as the only sure defense in all emergencies.

There are some who think that this land is immune to invasion; that the machines of war or the horrors

of captivity will never be known here, that our proud heads will never bow in defeat and that the humiliating terms of peace dictated to the vanquished will never be heard in this great land, simply because of certain prophetic utterances regarding the land of America.

Indeed, this land has been designated as "a land which is choice above all other lands," yet every promise made regarding its divine protection is based entirely upon the willingness of its people to serve "the God of the land." The prophet Ether made this very clear when he said:

Behold, this is a choice land and whatsoever nation shall possess it shall be free from bondage, and from captivity and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ, who hath been manifested by the things which we have written. (Book of Mormon, Ether 2:12)



Nephi had said of the divine destiny of this land:

And this land shall be a land of liberty unto the Gentiles, and there shall be no kings upon the land, who shall raise up unto the Gentiles.

And I will fortify this land against all other nations.

And he that fighteth against Zion shall perish, saith God. (II Nephi 10:11-13)

Continuing, Nephi declared the immutable law upon which this divine protection is predicated:

I, the Lord, the king of heaven, will be their king . . . wherefore I will have all men that dwell thereon that they shall worship me, saith God. (II Nephi 10:14 and 19)

The blessings of heaven upon this land, the providential protection in time of peril, the utter defeat of all foes and the triumph of this nation over all opposition, are to be commensurate with man's allegiance to God. The Book of Mormon prophecies and promises are based entirely upon our sincerity and devotion in making God our King.

When the people of this choice land reject the God of heaven as their King, they need not expect any more divine assistance and providential protection than the apostate Nephites received when they marshalled their armies in the land of Cumorah, or the followers of Shiz when they marched forth to meet the battalions of Coriantumr.

AT THIS time of peril we should read anew a revelation given to the Prophet Joseph Smith in 1831, remembering that all the Lord's promises are based upon our faithfulness:

Ye hear of wars in foreign lands, but behold, I say unto you, they are nigh even at your doors, and not many years hence ye shall hear of wars in your own lands. . . .

And it shall come to pass among the wicked, that every man that will not take up his sword against his neighbor, must needs flee unto Zion for safety . . . and it shall be the only people that shall not be at war with one another.

And it shall be said among the wicked, Let us not go up to battle against Zion, for the inhabitants of Zion are terrible; wherefore we cannot stand. . . . And all nations shall be afraid because of the terror of the Lord, and the power of his might.

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# UTAH'S FIRST

## JULY 24th

# CELEBRATION

BY HAROLD  
H. JENSON

*Historian,  
Sons of the Utah Pioneers*

**H**ISTORY repeating itself is particularly true of Pioneer celebrations staged July 24th, honoring the arrival of President Brigham Young and his band of one hundred forty-two men, three women and two children who on this day in 1847 came into the Great Salt Lake Valley.

The first winter was a mild one, and when July 24, 1848, came, the day went unheralded. On August 10 of that year, history records that a harvest feast was held and the Saints gave thanks for the raising of corn, wheat, oats, and barley. Although Jim Bridger had offered a thousand dollars for the first grain that could be raised, this wager never was paid. The winter of 1848 was a hard one, but by this time the Saints were prepared.

On Tuesday, July 24, 1849, the first actual Pioneer Day celebration was held and from *Journal History*, on file at the Historian's Office, we read:

Being the anniversary of the entrance of the pioneers into the Valley, the inhabitants were awakened by the firing of nine rounds of artillery, accompanied by martial music. The brass and martial bands were then "carried in two carriages" through the city playing alternately and returning to the bowerly by 7 o'clock. [The bowerly was an outdoor structure of poles with boughs atop making a shelter from the sun on what is now the tabernacle block. The bowerly was a building 100 feet long and 60 feet wide, built on 104 posts and covered with boards, but for the services on this day a canopy or awning was extended about 100 feet from each side of the bowerly to accommodate the vast multitude at dinner.]

At 7:30 a large national flag, measuring 65 feet in length was unfurled at the top of the Liberty Pole, which was 104 feet high and was saluted with the firing of six

guns, the ringing of the Nauvoo bell, and spirit stirring airs from the band. By 8 o'clock the multitude were called together by the firing of six guns and by music, the bishops of the several wards arranging themselves in the sides of the aisle, with the banners of their wards unfurled, each bearing some appropriate inscription. At a quarter past 8 the Presidency of the Stake, the Twelve, and the bands went to prepare the escort . . . at President Young's house, under the direction of Lorenzo Snow, Jedediah M. Grant, and Franklin D. Richards.

Then follows a detailed description of the first parade which has been briefed: Horace S. Eldridge was marshal on horseback in military uniform. Then came a brass band and a martial band. Twelve bishops followed bearing banners of their wards, followed by twenty-four young men dressed in white, with white scarfs on their right shoulders and coronets on their heads, each carrying in their right hands the Declaration of Independence of the United States and swords sheathed in their left hands, one of them carrying a beautiful banner with "The Lion of the Lord" inscribed thereon. Then came twenty-four young women, dressed in white, with white scarfs on their right shoulders and a wreath of white roses on their heads, each carrying the Bible and Book of Mormon, and one bearing a very neat banner blazoned with "Hail to our Chieftain." The general authorities of the Church followed. Twenty-four "Silver Grey's" led by Isaac Morley, patriarch, each having

—A company of the Nauvoo Legion composed of men over fifty years of age.

a staff painted red on the upper part and a branch of white ribbon fastened at the top, one of them carrying a flag and the inscription "Liberty and Truth." The procession started at nine o'clock, and the young men and young women sang a hymn through the streets, the cannons kept up a continual roar, musketry rolled, the Nauvoo bell pealed forth its silvery notes, and the air was filled with sweet strains of the brass band playing a slow march.

The program given in the bowerly started after the procession arrived there and loud shouts of "Hosannah to God and the Lamb" made the air reverberate. Presidents Young, Kimball, and Richards, John Smith, Newell K. Whitney, and Thomas Bullock proceeded down the aisle and loud cheers were given with a "Hail to the Governor of Deseret." After a hymn of praise, Erastus Snow offered the prayer of thanksgiving. Richard Ballantyne (who later founded the Sunday School, and was one of the twenty-four young men) then came forward and in a neat speech presenting the Declaration of Independence and Constitution of the United States to President Young, which was received by three "deafening shouts" led by President Young of "May it live for ever and ever." The Declaration of Independence was then read by Erastus Snow. Mr. Bullock read a composition of Parley P. Pratt, "The Mountain Standard," which was sung by the young ladies and men. Phineas Richards was orator of the day and congratulated President

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# STALKING *in the* JUNGLES of AFRICA

By GARDELL DANO CHRISTENSEN



MT. MIKENO

A MAN and woman stood looking through vine-draped, moss-laden branches at a family of gorillas, their long shaggy black hair silhouetted against the sun-strewn jungle beyond giant trees that clung for their very lives on the rugged slopes of snow-capped Karasimbi and majestic Mike-no. Away beyond they could see active volcanoes on the other side of the Kivu valley puffing their yellow sulphurous smoke into the sky.

The gorillas were peaceful; a mother and baby were sitting in the sun eating wild celery; others were frolicking in the trees behind. A huge male standing erect was beating his chest as another male came walking up the slope.

By this time a crowd of people had gathered—people from all walks of life, children from every neighborhood in New York and from towns many miles away. The gorillas looked as if they were alive. They were the real skins on forms made from measurements of those very animals shot on those very slopes. The trees were real, in appearance, the leaves were actual replicas made of wax, paper, and celluloid. The gorilla's nest and hanging vines were real too. The painter had made his studies for the background in Africa, right there in the high saddle where nights were cold and days hot, in a remote corner of the Belgian Congo.

As the spectators moved from one group to another, they saw animals and vistas that had been brought from Africa and placed there in a great marble hall of the American Museum of Natural History. A tremendous task! How was it done?

Let's say you were with me on the expedition to collect the rarest animal in the world, the okapi, the jungle dwelling cousin of the giraffe that is partly covered with stripes like a zebra.

[The editors wrote the author for something of his life. The following was the reply which was so good we wanted to pass it to you.]

I was born, where the sugar factory now stands, in Shelley, Idaho, in 1907. One afternoon in the high school auditorium an article in the *Mentor Magazine* about Carl Akeley and the American Museum inspired me with the thought that there was work that my talents were crying for. Two years later in Los Angeles I decided not to put it off any longer and so I landed one cold spring morning in New York City without a cent and not knowing a soul. What followed would make a sermon. That was on Friday. By Wednesday I was started on my career.

To work at anything for the American Museum was the realization of a dream—a dream just beginning. Of course I had to begin at the bottom but what did that matter. The world was before me now and I was young. For seven years I labored and then the dawn came. I was asked to represent the Museum on an expedition to Africa. Would I go? Would anyone go! What had I been working for? I was in Africa for a year. Then the next year to Alaska—off every year for the next four years—to collect many kinds of animals. Collecting not for sheer joy of shooting but for the education of children in New York, to broaden their lives, to tell the world of the far away places and to bring the very earth and trees for the people to know and to thrill to a vicarious adventure.

Then the world was getting uneasy, preparing for war.

In the last long hour before the darkness set in, a ray of light appeared on the western horizon. I knew it was late and the time was short but it was worth a try. We, the Mormons, would celebrate in 1947, and plans were organizing in great minds for the memorable occasion. Not just synthetic "hurrahs" but lasting tributes, just as the works of the American Museum were: real oxen, modeled with their skins to look alive, and real yokes and wagons that had actually come across the plains, and portraits of pioneers with actual clothes on, real sagebrush and sod, real sorrow depicted and real joy portrayed. Why had I gone into a strange land and learned new things? Why had I been given the opportunities of visions of such things? Maybe this was why.

But the clouds of war were looming overhead and men's minds were undecided and unprepared and the vulture swept out of the sky and darkness enveloped the ray of light. Only the memory of hope remains: the knowledge of what can be done; the determination for a new dawn.

But now through the nightmare of  
(Concluded at top center of opposite page)

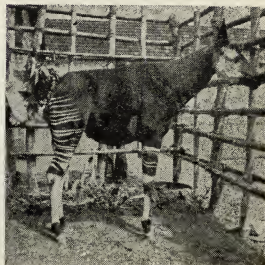
We sailed from New York in the middle of winter, and six weeks later we landed in Mombasa on the east coast of Africa. We had sailed down the west coast first sighting land at Dakar, around to the Gold and Ivory Coasts, stopping at all the important ports. Cape Town was like southern California. The sea was calm during the entire voyage. We had a glorious trip.

From Mombasa we took the train to Nairobi. The next six months were packed with excitement and interesting experiences with lions, elephants, giraffes, and countless other animals. Then one day back in Nairobi we stood beside the trucks loaded in the courtyard of the Norfolk Hotel (famous as the starting point of many an important safari), ready for our trip into the Belgian Congo. Besides tents and supplies, each truck had several natives perched high on top of the load.

Our "White Hunter," Major Dickinson, was to drive one truck, William Campbell who had contributed the groups we were collecting drove another, and I, the other one. We drove out on the road to the north through the residential suburb of Mathaiga where the Martin Johnsons had lived, and where all the consuls live.

By the side of the road, leather-robed native women carrying heavily loaded baskets on their heads were walking slowly to the native bazaar. The road was bordered with groves of banana trees and every little distance, in clearings,

THE RARE OKAPI





would be grass huts with natives sitting about, talking.

We drove down the escarpment into the Kidong valley past herds of game dotting miles and miles of grassy plains. Then through little towns, past huge sisal farms and cattle and sheep ranches, around great outcroppings of lava flow and extinct volcanic craters, up to high altitudes and down into lush valleys, past green lakes fringed with pink flamingos. Although we were on the equator, the nights were always cool and the days pleasantly warm. The sun always rose at six and set at six. The natives tell their time that way, so many hours after sunrise or sunset.

On into Uganda we went, past elephant grass fourteen and sixteen feet high, and papyrus grass that grew in marshes right beside the road. We stopped at the Rippon Falls to see the water surging from the great lake Victoria Nyanza into the beginning of the Nile River, and we recalled that Dr. Livingston had rightly told Stanley he believed that was the main supply of water that had kept Egypt alive for countless centuries.

Our next stop was in the Ruanda country of the Belgian Congo, down in the Kivu valley. All night clouds had encircled the high peaks but with dawn came clear skies. Guided by the most primitive natives we had seen thus far, we made our way through dew-drenched forests up the steep slopes of Mt. Mikeno. After an arduous climb through dense jungle, bamboo forest, and more jungle we reached the saddle between Mikeno and Karasimbi and looked out over the beautiful scene that forms the background for the gorilla group.

To us this place is a shrine, for here encased in a cement tomb buried in solid lava is the body of Carl Akeley, the man whose genius conceived the idea of the magnificent

(Concluded from previous page)  
a world tearing out its very soul, I must, like everyone else who loves freedom, put my talents to the tasks of war and counter war. Oh, blue skies and white clouds, tall pines and jagged peaks, it will be worth it if what we gain is really freedom and peace, and not a new and cunningly conceived concept of suppression.

I have always been religious, a noble inheritance. But to relate the activities that I have engaged in or even to mention that I had been in the presidency of every quorum of the branches of the Priesthood that I have held and of all the auxiliary organizations and taught innumerable classes makes me feel that I am boasting about humble work that can only be performed by great men. Great men who do inestimable work that is not measured in terms of how much they have done but how well. My ways are so small, my credit so little that all I can say is that I hope life will be conducted so that I can enjoy the friendship and company of men whose faces shine with that certain glow that even strangers when passing by say, "There is a good man."

African Hall, and who, on these very slopes years before, had shot the gorillas and back in New York had sculptured them to immortality. Carl Akeley who had given his life that the people of America could have Africa brought to them.

THE road from Kivu to Irumu is one of the most beautiful mountain roads in all the world, past the eternally snow-capped Ruwenzori range. Few people are lucky enough to see it, for it is encased in clouds most of the time. We were fortunate, for as we drove past, the clouds opened and there sparkling in the sunlight were the jagged peaks studded with ice and snow.

As we came out of the mountains we entered the great expanse, hundreds of miles of impenetrable jungle through which the Congo River and its tributaries flow. Here was the real Africa of story books. Here in the deep black Ituru forest the pygmies dwell. We camped on the Epulu River at the laboratories of Pat Putnum, a Harvard man who, on coming to the Ituru on an expedition liked it so well that he decided to continue his studies right there. He and Mrs. Putnum kept a little hotel merely because it afforded them company. Government officials, Americans representing oil and rubber interests, missionaries, and tourists from all parts of the world stopped there on an average of three-fifths of a person a day.

Pat was sure we could get okapis right there, and to prove it he took us out into the jungle that afternoon



PYGMY WOMEN

and showed us fresh tracks on the sand bars of several streams.

A group of pygmies had their camp at Putnum's and consented to guide us. The first thing we did was to build a base camp several miles deeper in the jungle. It was wonderful to watch the pygmies climb a hanging vine ninety feet up a big tree and chop off dangerous limbs, a foot thick, with crude little hatchets, and all the time they were singing little "Bu-woop, bu-woop, bu-u-ooop" songs. Of course we never ventured anywhere in the jungle without a pygmy guide. It was interesting to see their slightly crouched, sleek bodies, skim through the low trail in the thick leaves and vines. It was harder on our tall backs.

We learned much about these quaint miniature people, how they hunted and gathered their food, how they built their homes and made their clothes and how they always kept happy. One night when the moon was full, they gathered around an open fire and sang. Out in a clearing two fellows began beating on drums, and everyone circled around and weird and frantic dancing began. Sometimes it lasted all night.

The maddening throb of the drums, the mingling of harsh and shrill voices in primitive tones and the surging of crusted feet on hard clay, the rhythmic sway of bodies accented by sudden contortions, glowing and gleaming in flickering light from the red fire and the pale blue moon was an experience never to be forgotten.

Days were crowded with work for we had to prepare trees, vines, and leaves, to gather soil, rocks, ant hills, and dry leaves to ship back to New York. We took photographs of the jungle and made color sketches of leaves and paintings of orchids and other parasitical growths on the trees. Preparations

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PAINTING THE OKAPI



# SERVICE *to the* SIGHTLESS

By HUGH TONER LAW

NOT CONTENT TO 'ONLY STAND AND WAIT' THIS MAN HAS CONQUERED GREAT OBSTACLES IN ORDER TO SERVE.



ALBERT M. TALMAGE STEREOTYPING BRASS PLATES FROM WHICH HE PRINTS A CHURCH MAGAZINE FOR THE BLIND. HIS SISTER, MRS. SARAH PATTEN, IS DICTATING TO HIM.

NOTE. This article is based on an interview with Brother Albert M. Talmage, and his sister, Sarah Patten, who publish a Church magazine for the blind and send it throughout the world.

Talmage to publish a magazine for the blind.

Printing the magazine, which was named *Messenger to the Sightless*, was no new field of endeavor for Brother Talmage. He and his wife had previously printed limited material with the stereotype machine and a handpress and had traveled throughout Utah visiting blind people and teaching some of them to read Braille.

The handpress being difficult and very slow to operate, the Society for the Aid of the Sightless, which supervises the publishing of the magazine, secured an electric job press from *The Deseret News* for Brother Talmage. The inking device on the press was out of order, but that did not handicap it in printing Braille. However, it ran too fast for the blind printer safely to insert and remove sheets of paper. So-called experts were called in, but they were unable to make the press work satis-

(Continued on page 470)

By running their sensitive finger tips over dots imprinted on the pages of a magazine, blind people throughout the world are able to read the inspiring messages of the General Authorities of the Church and the comforting words of Latter-day Saint hymns.

Members are familiar with the teachings of the Church which they receive through words printed in ink on the pages of books and magazines; but how many realize what is being done for the blind that they, too, may be able to read the words of our leaders? Few know that every month a magazine containing hymns, selected poems, articles, and excerpts from addresses of the Church leaders is printed in Braille and sent free to blind people throughout the world.

That it is distributed so extensively is not the striking thing about the magazine. The striking thing is that it has been printed for thirty years by a man who has been blind since childhood. This man is Albert M. Talmage, a brother of the late Elder James E. Talmage. In his home in Provo, Utah, every month since 1912, he has stereotyped Braille dots on brass plates from which the pages of the magazine are printed, has printed these pages in a press, folded them and stapled them together.

Like many other needs for in-

creased activities which the Church has felt from time to time, the need for such a magazine was first recognized in the mission fields. Missionaries asked for Church literature written in Braille characters to give to blind members and investigators. The First Presidency responded by organizing the Society for the Aid of the Sightless, appointing the late Elder James E. Talmage its president and asking blind Brother Albert M.

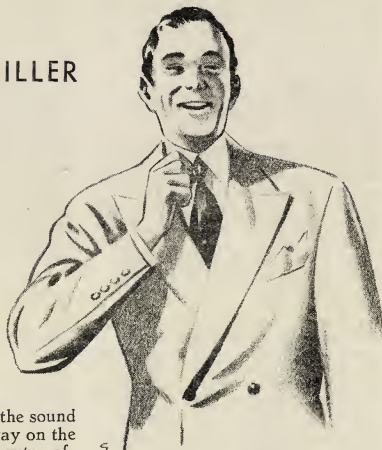
THE BLIND PRINTER AND HIS SISTER PRINTING THE "MESSENGER TO THE SIGHTLESS," WHICH THEY SEND TO BLIND PEOPLE THROUGHOUT THE WORLD. AT UPPER LEFT ARE PRINTED PAGES DRYING ON RACKS.





# SO PROUD!

By RITA MILLER



THERE BEFORE HER WERE THE FAMILIAR LINES OF THE FACE OF AN OLD FRIEND—A FRIEND WITH LAUGHTER IN HIS EYES—BRONZED AND CLEAN CUT.

IT WAS not until the sound of a vacuum treading its way on the deep rich blue rug in the outer office penetrated Ann's feverish concentration that she was startled to see that the night light was on and that it was 6:10; but it was not until she had let the day's mail slide through the slot into the mail box that she realized she was completely exhausted, and tonight she must not be. Ann pulled on her smart black kid gloves, adjusted her hat and squared her straight shoulders. Tonight she must not be tired!

What was the matter with her? For ten years out of her thirty-two she had been wrapped up in her position—starting humbly at first and working with that feverish concentration and drive until she was now the efficient, accomplished and well-liked "Miss Layton"; and she had loved it. That is, all except this last year. What had happened to her? She had begun to feel restless—a lack of something. She recalled the living room in their lovely house in Logan that she had known as a child—and her father calling the family together and presenting each of his children with the problem of selecting their goals in life and he had said: "Set them high." She had chosen three—to be a splendid secretary, to go on a mission, and to have a home and children.

"Here I am reminiscing," thought Ann reprimandingly, as the 6:00 o'clock crowd jostled her along. "That must be a sign of old age."

"Dinner will be at 8:30," Harold had said. "There will be a few important political people there—even

my opponent at the polls next fall—and I would like to have you there when they come. I'll send the car for you."

At 8:10 a refreshed and lovely Ann paused a moment before leaving her apartment. She walked about the room thoughtfully looking at each well chosen article of furniture as if they were friends to help her choose wisely. She must be sure when she told Harold tonight.

Harold Winston Charles, one of the city's most promising young attorneys, was nice when he wanted to be and dynamite when he didn't. That's why many had already slated him to win the election for district attorney next fall. He had one opponent—a recent one. "A brilliant newcomer" someone had said "but not well enough known." It was true Harold was not a Mormon—Ann had broached the subject only once and he had called her a child. "The world we live in needs fighters not religious enthusiasts," he had said laughingly, and dismissively.

Ann knew what marrying him would mean. She must "fit in," he had said. She must be a wife who could help him with his profession. She must stop this "silly nonsense" about cigars and learn how to serve his friends and political associates with their favorite drinks. Well,

perhaps he was right. After all, she was thirty-two and this was her opportunity to have that home which might fill up the growing gap in her heart. All her college friends had married or were scattered. Just last Sunday Sister Akerly had asked her, half-conversationally and half-reprovingly, when she was going to get married and settle down. It had hurt a little, but she had been trying to adjust to this growing social pressure thrust upon her. Lately, she had felt a little lonely at Church—no crowd her own age and unattached.

What good times they used to have! Green and Gold balls when Mother helped her little excited Ann into her blue taffeta with the frill around the bottom! Basketball games, and her Neil had been the star! Neil . . . Oh dear, how we forget; why it had been years since she had even thought of him. Neil . . . how strange the name felt on her lips. Once it had been no stranger there, but a dearly loved word. Impetuous, insistent Neil. Gay, handsome, fun-loving, and oh, so proud. Proud? No—not proud as she had been.

HER pride in her family and her brothers sent on missions and in her own which she could never forget had been the joy of her life. She had carried that pride in her angry sparkling eyes and straight, young determined shoulders that night she had left Neil standing at the foot of her front steps in Logan. She had cried that night. Yes, Neil had been gay, but he had been disdainful too.

He had taken her with a strange crowd. Cigarettes were passed around freely—soon there were furtive bottles which later were not so furtive. She had laughingly refused the offers—gaiety was always her way out on occasions such as this. Perhaps she and Neil could slip away.

But no, she had suddenly found herself alone, and an issue was being made of this refusal of hers that had come as second nature to her, part of her personality nurtured through years of activity in the ward and by the patient teaching of her wonderful parents whom she appreciated more now that she was away. Why, it had not even been a temptation. It had been almost automatic and now here was this Neil at her elbow urging, insisting.

She had turned to him incredibly and in that moment the dream she had built up around this Neil with the laughter in his eyes came crashing down on top of her. One

(Continued on page 453)

# Young People's Book Rack

## BELLS AND GRASS

(Walter de la Mare. Illustrated. The Viking Press, New York City. 1942. 144 pages. \$2.50.)

THIS delightfully whimsical book of children's verse is a valuable volume to add to those *must* books for young people. Walter de la Mare wrote most of these verses when he was very young—and now in re-reading them he said that he recaptured the delight of the very young in the ordinary things of life. His readers will likewise experience that keenness of second sight that will restore the earth to them in clarity and joy.—M. C. J.

## AMERICANS EVERY ONE

(Lavinia R. Davis. Illustrated. Doubleday, Doran and Company, Garden City, New York. 1942. 123 pages. \$1.50.)

THIS collection of stories about small immigrants to this country is of value because it creates a sympathetic understanding between the children of the United States and those of other nations. English Philip becomes a character to love along with Finnish Jon, and Cuban Carlos, Grecian Aspasia, Bavarian Hansi, Czech Chena, and many other children from foreign lands who with their parents had chosen to make America their home.

This book is a step in the direction pointed out as necessary by Louis Adamic: in the direction of making these immigrants preserve the best from their civilization to the end that the United States may become an even greater country than she is.

—M. C. J.

## VOLLEY BALL

(Robert LaVeaga. A. S. Barnes and Co., New York. \$1.00.)

VOLLEY BALL, one of the best games for developing physical fitness, has been given new impetus of late.

Most important in the play itself is the mastery of techniques and skills. Enjoyment and the best activity come from the best play. LaVeaga, with his stick men illustrations, gives real help in fundamental techniques—serves, offense and defense play, and other elements of superior volley ball.—By Leona Holbrook, Associate Professor of Physical Education, Brigham Young University.

## COME AND GET IT

(George W. Martin, A. S. Barnes and Co., New York. \$2.00.)

HERE'S a welcome volume for those of us who will seek enjoyable and simple recreations this summer.

It's an outdoor cook book, illustrated, and has recipes, menus, and ideas for the best of outdoor fare.

All of the ordinary things become extraordinary by these directions; and if you want to cook something already extraordinary refer to the last chapter, for there you will find many hunter's specials, deer, birds, and even how to cook a bear.—By Leona Holbrook, Associate Professor of Physical Education, Brigham Young University.

## PRIMROSE DAY

(Written and illustrated by Carolyn Haywood. Harcourt, Brace and Company, New York. 1942. 200 pages. \$2.00.)

MERRY PRIMROSE RAMSAY was evacuated from London as a result of the war. But when she came to America to live with her aunt and uncle and her cousin, Jerry, she found that she could be happy even far away from home. The story of her boat

trip over, her fun after she arrived, and her serious intent to give pleasure to everyone make delightfully exciting and humorous reading for the young child, who can read the book for himself because of the size of the print.—M. C. J.

## NOAH'S ARK

(Helen E. Myers. Illustrated. Doubleday, Doran and Company, Garden City, 1941.)

EVEN the very youngest can appreciate the drama in the old, old story of when the people on the earth became quarrelsome and bad. The drawings will serve to reinforce the story and make it become a reality in the minds of children who see them.—M. C. J.

## YOU SHALL HAVE A CARRIAGE

(Elizabeth Coatsworth. Illustrated. Macmillan Company, New York. 1941. 138 pages. \$2.00.)

WHEN Jed Mitchell's father died, Joe promised himself that some day he would buy his mother a fine carriage. Although at the time, the promise seemed farthest from accomplishment, it wasn't long before he began to do things. The flood proved his bravery, and impelled him to take a greater step toward becoming independent. How he changed Bad Luck Plantation into Good Luck Plantation will fire the hearts and minds of ten to fourteen year olds.—M. C. J.

## LEFT TILL CALLED FOR

(Mary Treadgold. Illustrated. Doubleday, Doran and Company, Garden City. 1941. 304 pages. \$2.00.)

THIS story by an English author deals with the Nazi invasion of one of the Channel islands, which had been the scene of the summer vacation of the Templetons. The story revolves around the two Templeton children, Mick and Caroline, who in the hurried evacuation of the island were left behind. With their friend, Monsieur Beaumarchais, they managed to get information which was helpful to the French before they were rescued and returned to England.—M. C. J.

## HORNS AND ANTLERS

(Wilfrid S. Bronson. Illustrated. Harcourt, Brace and Company, New York. 1942. 143 pages. \$2.00.)

PROBABLY the first impression that the child will get from this book is the ease with which he reads the story, for the print is most satisfying for young eyes. But the lasting impressions will be the information concerning the habits of the North American deer and antelope. The author, who does his own beautiful illustrating, capably handles his analysis of the differences and similarities of the deer family. In addition, he answers questions which may have puzzled not only children but also adults. Chief among these is the question as to why it is necessary at times for man to kill deer.

The book is a good introduction to the study of wild life which every person should make.—M. C. J.

## THE STORY OF OLD DOLLS AND HOW TO MAKE NEW ONES

(Winifred H. Mills and Louise M. Dunn. Illustrated. Doubleday, Doran and Company, New York. 1940. 227 pages. \$2.50.)

THIS unusual book is a combination of the story of dolls through the ages, from Egyptian to the present, and of detailed instructions concerning the making of dolls from various materials such as socks, sponge rubber, papier-mache, corn husks, plastic wood, and other materials.

Miss Mills is assistant professor of art in the Louisiana State University and Mrs. Dunn is associate curator of education at the Cleveland Museum of Art. They collaborated earlier in the book *Shadow Plays and How to Produce Them*, which was reviewed in the *Era* for December, 1938, p. 740.

They are capable writers who have done much to help young persons find constructive recreation.—M. C. J.

(Concluded on opposite page)







## MY ROAD TO HEAVEN

By Gertrude Van Allen

I'm traveling on a long, long road,  
That seems to have no end,  
But there's something waiting for me  
Just around the bend—  
Another bump to travel over  
In life's hard trial  
To make it seem successful  
And worth my while.  
There seems to be no rest in store  
As I travel on and on;  
I wish I could reach the end  
Of a road that's very long,  
But if I keep on trudging,  
Just a few years more  
I'll find myself at last,  
At heaven's door.

## EXTRAVAGANCE

By Ila Hunt

LIFE offered me her cup—  
Brimful of happiness—  
I took a sip or two.  
It made me feel so happy,  
So gay and heart-free,  
That I oh-so-laughingly,  
Poured the nectar,  
On a moonbeam,  
That was resting on the ground.  
Then I gaily turned around—  
And asked for another cup,  
And found to my dismay—  
That I had thrown.  
My all—away.

## On the Book Rack

(Concluded from opposite page)

### GOOD COMRADES

(Felix Salten. Bobbs Merrill, New York. 1942. 251 pages. \$2.50.)

Few writers have in their lifetime achieved the notable place that they deserve; one of these few is Felix Salten, Austrian exile in Switzerland. With an understanding heart as well as an acute knowledge of the ways of animals, he has passed on much of that information and understanding to old and young readers of his books.

Mr. Salten divides this book into two sections: *Comrades of Home and Town*, and *Comrades of the Field and Forest*, dealing with the animals found in each habitat.

One of the interesting features of all of Mr. Salten's books is the peace and love that he feels exists among the animals—and by inference, which men would do well to emulate. Everyone should be introduced to this sensitive, poetic writer.—M. C. J.

## Page for Young Writers

### CRICKET SERENADE

By Emily Barlow

THE trees were hushed within the wood.  
The moon-filled brook sang tranquilly.  
The air was filled with unheard murmurings.  
The silence swelled and tensed and burst  
Into a thousand tongues that versed  
A shrill and solemn chant of praise  
To Luna's lovely radiant ways.

### IN DEFENSE OF THE "SILLY AGE"

By Ila Hunt

I SMILE, but to cover a heart ache.  
I laugh, but to hide a tear.  
I grin, to conceal an open wound,  
And giggle, to hide a fear.

So please don't think me silly,  
And if I laugh, don't frown;  
My smile is hiding a thousand fears,  
That I'm trying, hard, to down.

### SIMILAR SENTIMENTS IN TWO MOODS

#### DEAR FRIEND (Mood Victorian)

By Frank Wilkinson

OH would that I could send to thee,  
Dear Friend, the love I feel in me.  
Thy face to me, thy neophyte,  
Has a serene and holy light;  
'Twas meant that I should find in thee  
A friend. Would'st thou return to me  
A feeling similar? I end.  
Thou hast in me a friend.

#### HI, PAL! (Mood Moderne)

By Frank Wilkinson

WELL, kid, I finally got around  
To writing you this page profound.  
I hope you're better than before,  
And that your arm is not so sore.  
I'd like to see you some day soon:  
Come over Monday afternoon.  
I'd better finish now, oh gee!  
Boy, don't let the troubles pile on me!  
Good-bye, I guess it's time I ate.  
So I'll give you the gate.

#### MARIA ROSA

(Vera Kelsey. Illustrated by Candido Portinari. Doubleday, Doran and Company, Garden City, New York. 1942. \$2.00.)

THIS book by two celebrated people introduces a new page in the Good Neighbor policy, for if children read sympathetically about our allies to the south friendliness will soon become a reality.

Into this brief story, the author and artist have done a good job of bringing before their young audience the South American love of fiesta as well as the differences of animal and scene. This book will be especially enjoyable to the very young.—M. C. J.



# New Honor Accorded

## ELDER GEORGE ALBERT SMITH

THE following interesting notes concerning the activities of Elder George Albert Smith have been received from the office of Peggy A. Gutter, Director of the Western Air Lines News Bureau.

GEORGE ALBERT SMITH, well-known and beloved throughout the nation for his Church work and outstanding record with the Boy Scouts of America, is now director of Western Air Lines, bringing to that company his wealth of experience and love for aviation.

For sixteen years George Albert Smith has supported and watched with almost parental interest the growth of the nation's first airline. His election as a director means that he will take an active part in directing the company which was founded in 1926 to bring air transportation to Salt Lake City and the West.

It was on August 3, 1927, that he took his first flight to Los Angeles, riding in the mail plane which was the crude forerunner of today's luxury transports. Since that day, George Albert Smith has flown throughout the West on every type of plane.

In his recollection of his early flights he recalls that his pilot wrote him notes, pointing out the various points of interest, and that they flew down into the canyons for a close-up view of the beauties of Zion and Bryce. From his own thorough knowledge of the country, he compiled historical data which is a standard guide for all passengers as they travel over this region.

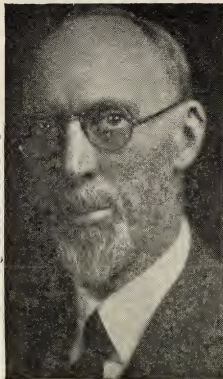
"It was my good fortune to begin flying in the day when air mail was being tried out and when few passengers had the opportunity to go by air between Salt Lake and Los Angeles, and I have enjoyed my flying experiences ever since. I am sure that the day is not far distant when nearly everyone will go by air when they have any distance to travel," was written by George Albert Smith in a recent letter. And it might be added that his very first flight was in 1920 when he flew the English channel.

Some of George Albert Smith's ancestors came to America on the Mayflower and to the valley of the Great Salt Lake with the first Pioneers. During his full life he has played a prominent part in reclamation service, being at one time vice-president and then president of the International Irrigation Congress and president of the Dry Farm Congress and president of the Farm Congress created by the merger of the other two. He was one of the first Latter-day Saints to receive a federal appointment when he was named receiver of Public Money and Special

Disbursing Agent for Utah by President McKinley and later reappointed by President Theodore Roosevelt.

In the business and financial world, he has displayed vision which will be of great service to aviation. He has been director and vice-president of Utah Savings and Trust Company; director and vice-president of Utah-Idaho Sugar Company; president of Libby Investment Company; director of Z. C. M. I.; director of Heber J. Grant and Company, and a director of Mutual Creamery Company.

His work with the Young Men's Mutual Improvement Association has shown superior leadership. Then, too,



GEORGE ALBERT SMITH

almost from the beginning of Boy Scouting in Utah he has been officially and actively associated with this movement both in a local and national capacity. At the present time he belongs to the National Executive Board and is the recipient of the highest awards in Scouting, the Silver Beaver and Silver Buffalo.

He has known personally six presidents of the United States. Many United States senators, congressmen and governors are counted among his personal friends.

Educated in the public schools in Salt Lake City, Brigham Young University and the University of Utah, it is interesting to note that on leaving the university, he became a member of the party that surveyed the Denver and Rio Grande Railroad east from Green River.

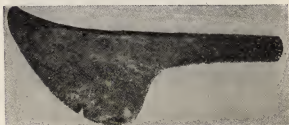
Now he will take part in laying out the plans for the nation's aviation industry which has a future that needs the wisdom and experience of men like George Albert Smith.

## MEXICAN MONEY-AXES

By Charles E. Dibble  
Roosevelt Fellow, Institute of  
International Education

THE Indians of middle America were skilled in the working of metals. Copper, being more in abundance than gold and silver, was frequently used. The copper was either hammered or cast to form a variety of ornaments such as finger rings, earrings, masks, nose pendants, bells, and small figurines.

Over an extended part of Mexico's

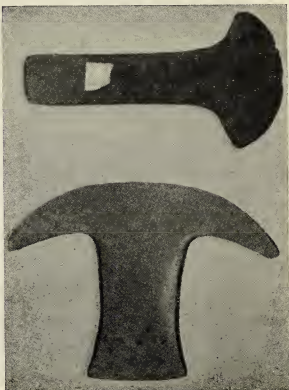


THE SHAPE OF THIS COPPER INSTRUMENT SUGGESTS HAFTING TO A DIGGING STICK

archeological zone are found copper money-axes. They are so named because their use is not clearly defined. That they were used by the native Indian, we know, because they are found associated with a diversity of archeological objects. To some students they were used as axes; whereas others suggest their use as a medium of exchange—hence the compound name. The size and shape of still other of these objects suggest that they may have been used on the end of digging sticks.

On the basis of present archeological evidence, the technique of metallurgy reached middle America sometime after 1000 A. D. As a native art it appeared much earlier in South America—probably soon after the birth of Christ.

Much of the aboriginal metal work found its way into Spanish melting pots and from there to Spain. A sufficient number of choice specimens remain, however, to reveal a people with an evolved technique of metallurgy.



THESE COPPER MONEY-AXES FROM MEXICO ARE INSTRUMENTS OF UNCERTAIN USE



## Our Country Saints

By Elder Mark Mortensen  
of the Northern States Mission

FROM the very beginning of our great American Nation there has been a rural people that has been and is the very heart and foundation upon which all people exist. At all times civilization has leaned upon the producer or the farmer.

When the first people landed on Plymouth Rock they began to seek an existence from the soil. There were always men with courageous hearts and wills constantly to push forward seeking new areas. Pioneers moved westward across the rolling plains on to the sifting and death-gripping sands of the huge American Desert . . . finally reaching the shores of the blue Pacific . . . a land of wealth, resplendent with the beauties and scenic wonders of nature. How wonderful is this great country of ours with its magnitude of people—a people that still is depending upon subsistence from the farmer.

Today the many members of the Church of Jesus Christ of Latter-day Saints can answer to the same account. Throughout the world the teachings of Mormonism have had their effect upon many people. Missionaries, since the organization of the Church, have sought after and taught the gospel to the hard working and sincere rural folks. So it is today within the many missions of the Church.

What a great joy it is to see the fruits of some past missionaries' labors; that is shown by the many humble and sincere country Saints.

Try to visualize a home; maybe large and rambling, perhaps small and dainty, yet a place that has become aged with a homey atmosphere. It is built far back in the hollows of the hills, or in a place nestled amongst tilled fields. It may be a house that has been home to many generations. Two missionaries walk up to the door. They are greeted by a kind and gracious lady who is a member, or whose husband belongs to the Church. The two make the fact known that they are elders of the Church of Jesus Christ of Latter-day Saints. At once they are invited in and made to feel as if they had been expected for a long time. The husband returns from work, and everyone relates a part of their personal life; where they are from, what they did, and perhaps something about their own community. That evening there is probably a meeting held with the family and some of the neighbors invited in. A message is given or a principle is taught with more contacts having been made. Yet at the same time these country Saints have been a living example of the Church teaching.

Our country members are doing and  
(Concluded on page 467)

## AN OFFICIAL COMMUNICATION FROM "BRIGHAM YOUNG, GOVERNOR"

UNDER recent date, Harold A. Lafount enclosed the document reproduced below, with this comment in a letter to Dr. John A. Widdsoe:

A good friend of mine found an old document in an old bookstore in Boston which he thought would be of interest to me. He purchased it and mailed it to me. The document I am enclosing because it may be of interest to others as well as to myself.

If it has value, then perhaps somewhere in the Church files or museum this may be placed, so that others may have an opportunity to see it. I should appreciate your turning this over to whomever you consider would be the proper party to retain and preserve this old document.

Cordially your friend and brother,  
Harold A. Lafount.

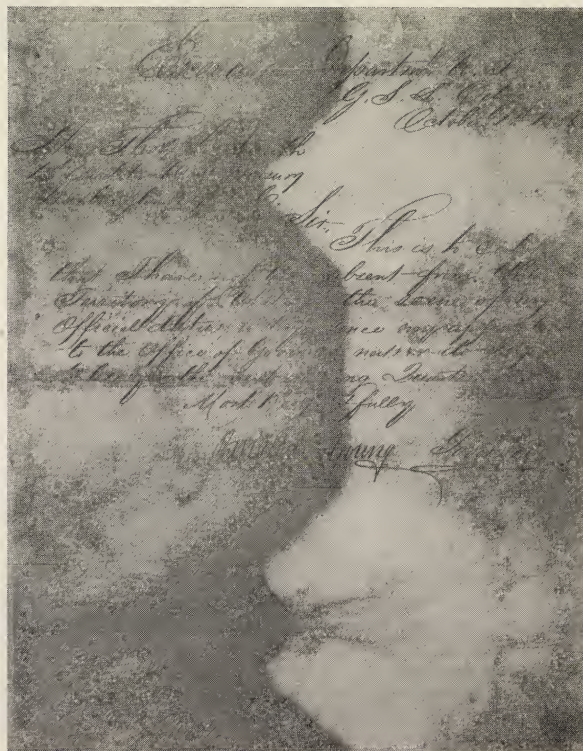
It is interesting to note that Brigham Young as governor made faithful reports to the department in charge of his work in Washington.

The letter reads:

Honorable Thomas L. Smith  
1st Auditor U. S. Treasury  
Washington, D. C.  
Sir:

This is to certify that I have not been absent from the Territory of Utah or the scene of my Official duties a day since my appointment to the Office of Governor, neither do I expect to be for the next ensuing Quarter.

Most respectfully,  
Brigham Young, Governor.



## MEADOW MOOD

By Helen Maring

HUMMINGBIRD motors roar in the sun.  
Streamlined grass blades wave to the  
dream.

Here are the aisles where the elfin folk run  
As humbees vibrate with engines of  
steam.

The grasshopper jumps with a knock in his  
gears.

His hinges need oiling. The butterfly brakes  
her motor shut off, she starts scratching  
her shin.  
The frog croaks like carbon was one of his  
aches.

A roadster in red, the trim ladybug parks:  
Her motor shut off, she starts scratching  
her shin.

Could there be some trouble with one of her  
sparks?  
Are her plugs out of order? Is something  
worn thin?

The meadow is modern. How can it be  
thus?

Listen well to the sounds and you'll know  
it is true.

How can these small creatures broadcast  
such a fuss?

Even crickets pound rivets when daylight  
is through.

## HEART'S CRY

By Helen Hooper

HELP me be humble, dear Lord,

I'm afraid—

Afraid that in my careless,

Winging youth

Filled with heedless song and laughter,

I shall laugh too much

And forget to cry,

Sing too much.

And forget to sigh,

Live too much.

And then fear to die.

Help me be humble, dear Lord.

## SOUVENIR

By Dott J. Sartori

MUSIC should come from this lonely hour.

A souvenir to carry back to you.

As earth delivers from the loam a flower

To prove to spring through winter she was

true.

As from the darkened cavern of a cello

Ascending strains, like incense, fill the room.

Some tapestry as haunting and as mellow

Should show where memory treadled at the

loom.

A lustrous thing should form within this

shadow

As diamond crystals from coal's ebony,

Here in this silence where no door nor

window

Has opened at another's touch nor key:

Before your sweet returning shall release me

This hour must yield its jade and porphyry.

## HUMAN MINE

By Genevieve J. Van Wagenen

THERE'S a scarcity of the ore called love

And an over supply of hate.

Let's sink a shaft into our hearts

Before it is too late.

## THIS IS THE PLACE

By Ruth May Fox

THERE is a place by prophets long fore-  
told,  
Where God would gather Israel in one fold;  
Deliver them from wicked tyranny,  
And lead them forward to their destiny.

Where is the place?  
Oh Lord, our God, for truth and thy dear  
name

We're mobbed and beaten, our prophet  
slain,  
Our homes despoiled. In vain we seek  
redress.

Our only lodging is a wilderness.  
Where is the place?

"Be not dismayed," said one so great and  
wise;

"We'll wend our way toward the western  
skies;

Though wild beasts howl and demons bar  
the way,

We'll put an end to this nefarious fray."  
We'll find the place.

So forth they fared o'er desert, mount, and  
stream—

A sure fulfilment of their prophet's dream:  
Faith whispered oft: "Jehovah bade the sea  
Roll back that ancient Israel might be free."

We'll find the place.

Another hill to climb! Oh, weary day!  
Will it never end, this arduous way?

The hilltop gained, what wonder and sur-  
prise!

A scene of marvelous beauty met their eyes.  
A lovely place.

Behold a valley spreading far and wide;  
Majestic mountains guarding every side;

Blue skies, a glistening inland sea;  
While over all the sun shone gloriously.

Is this the place?  
"No," murmured some. No mortal could  
withstand

This awful desolation—this arid land;  
There's not a blade of grass, scarcely a tree;

Let us move on. Oh Lord, we ask of thee,  
Show us the place.

Their leader pondered: with searching gaze  
He saw a city beautiful, with days  
Of peace, fruitful fields, and gardens fair.

A towering temple, roses everywhere.  
He turned and said:

This is the place!

From painting by William Henry Jackson

He turned and said:  
This is the place!



From painting by William Henry Jackson

## OBSERVATION

By Remelda N. Gibson

THE outlook on life

Will be better, when

One controls his tongue

As he does his pen.

## HOME LAND

By Georgia Moore Eberling

HERE is my home; no other spot on earth

Can ever be so dear; here are my ties.

In this brown soil my mother's body lies.

This is the mother-land that gave me birth.

Here I have had my share of joy and mirth.

Here sorrow's tears first drenched my aching  
eyes,

Here life and love and labor made me wise,

And here I've learned life's duty . . . and  
its worth.

I love the glory of this home of mine:

The towering cobalt peaks, the sapphire sky.

The gleaming blue of mountain lakes that  
shine

Like lapis lazuli; bluebirds that fly

Above the aspen forests, and the pine . . .

Here I've found faith to live, courage to die.

## WORDS

By Dora Andre

GIVE me quiet, low-spoken words

Like soft low notes of music sweet;

Make them a song to overcome

Despair and evil that I meet.

Let them be gathered by the wind,

And scattered forth, on foe or friend,

Until their echoes beat against

The souls of men—and then again

Re-echo to the troubled world.

A clarion call against wrong and sin,

Unceasingly and without rest

Until with peace this world be blest!

## TOTALITY

By Reese E. Faucette

LET summer come!

Spring has been in bold display,

Bringing life from frozen clay,

Springing up to warmth of day.

Where was stretching arctic waste,

Living greenness has replaced.

Let summer come!

Spring in progress can undo

Dormant action for the new

Cycle that we're moving through.

Sprouted seeds which life betake

Themselves do not a harvest make!

Let summer come!

Spring is but the embryo!

Fullest life must bloom and grow;

Ripe maturity must know!

Spring has been—its work is done!

Life moves on—let summer come!

## FIRST LULLABY

By Gilean Douglas

LULL of the sea and sway of the pine trees.

Silence of stars and peace of the sky,

Silver of dreams and surge of my heart's

love—

These shall go into my first lullaby.

Lift of the spray and lilt of the song bird,

Hush of a prayer and wish of a sigh,

Light of my faith in days that are darkest—

These shall go into my first lullaby.



# On The Book Rack

DR. WILLARD GARDNER, professor of physics at the Utah State Agricultural College, gave on April 22, 1942, the first annual research lecture, sponsored by the Faculty Association of the College. The theme of the lecture was *The Scientist's Conception of the Physical World*. In this day of science this subject is of deep importance, equally to scientist and to layman. As Dr. Gardner traced the theme with scholarly care, from earliest times to the present day, he came to the conclusion that from the data of science, "there is no justification for concluding that the world of reality is the world of perception." That is the world's great message of hope. The lecture is published in pamphlet form.—J. A. W.

## DESERT SAINTS, THE FRONTIER IN UTAH

(Nels Anderson. The University of Chicago Press, 1942. 459 pages. \$4.00.)

THIS story of the early days of the Church in Utah gives unusual attention to Mormon family and community life. St. George and neighboring settlements have furnished the more intimate pictures of life as lived in "The Frontier in Utah."

The frontier story begins with the Utah settlement of 1847, and ends with the death of Brigham Young in 1877. However, as a background, the history of the Church from 1830 to 1847 is told in two well-written chapters. And, as a proper conclusion, one chapter sets forth the settlement of the issue faced by the Church about the time of the death of President Young.

The conventional, consecutive history of the Church covering twelve chapters includes considerable information not well known, but of real interest. The final four chapters deal with special subjects: Priesthood Government in Zion, Economy of Faith and Plenty, Social Implications of Polygamy, and the Mormon Way of Living. In these chapters the attempt is made to picture the effects of Church belief and practice upon the lives of its members. Mormons, as ordinary human beings but activated by a high faith, are pictured here.

The excellent notes at the end of each chapter are of unusual value to the student of Mormon history. They reveal a careful gathering of reliable material for the writing of the book.

The author claims to have "nominal affiliation" with the Church. Nevertheless, there is the evident attempt in this scholarly volume, to be absolutely fair in discussing the many controversial issues of early Mormon history. Indeed he is so fair that he frequently leans over backwards, now on one side, then on the other. Occasionally, there are loose statements which cannot be accepted; but they are so few that they must be forgiven.

As a study of Mormon family and community life, *Desert Saints* is but a beginning. That story, correctly and more fully told, as the author hopes to do, will be a help in building a better world from its present war-shattered fragments. Yet, the reading of the book leaves a good understanding of the vast meaning to humanity of the history of the Latter-day Saints.—J. A. W.

GROW YOUR OWN VEGETABLES (Paul W. Dempsey. Houghton, Mifflin Co. 184 pages. \$2.00.)

THIS is an excellent, up-to-date handbook for the beginner or the experienced gardener. The subject is treated comprehensively, from preparing the garden to cooking properly the vegetables produced. There is even a chapter on giving the garden a "beauty treatment" by growing flowers among the vegetables. The language is clear and simple. The material is well organized. Tables, charts, and illustrations give aid wherever needed.—J. A. W.

THE COMPLETE SAYINGS OF JESUS, AS RECORDED IN THE KING JAMES VERSION (The John Winston Company, Chicago, 1942. 280 pages. \$1.00 in cloth, \$1.50 in imitation leather, \$2.00 in genuine leather.)

FOR many who are eager to have the very words of the Christ, this handy book will be an invaluable addition to their libraries. Small enough to be slipped into a pocket or a purse, it will find a wide reading public because of its ready availability.

The compiler's purpose states: "Christ's sayings complete, brought into a sequence of times and occasions, but lifted out of contexts alien to the present purpose, may prove to be a glowing story new not only to the non-reader, but new even to the whilom New Testament readers who have not as yet discerned the 'continuities.'"

"Devoted readers will not be diverted

from the Great Text. Perhaps other readers—the casual New Testament reader and the non-reader—after enjoying these pages may venture the greater enjoyment; the attentive perusal of all the gospels and all the epistles, perhaps of all the New Testament."

With an introduction by Dr. Harry Emerson Fosdick, this book, *The Complete Sayings of Jesus* becomes a book that all Christians will wish to own.—M. C. J.

DAUGHTER OF TIME (Nelia Gardner White, Macmillan Company, New York, 1942. 272 pages. \$2.50.)

THIS novel dealing with the life of Katherine Mansfield is an exquisite book, beautifully written. Although one may not excuse the manner of Katherine Mansfield's rebellion, the reader can understand the circumstances which occasioned that revolt.

The author has recreated an era and its literary figures in so vital a manner that she seems to transport the reader into their thoughts and emotions as well as into their locale.

To all who love Katherine Mansfield, this book is a must book.—M. C. J.

A LETTER TO YOUTH (David Morton. Creative Age Press, Inc., New York. 1942. 30 pages. 75c.)

THIS slim volume will give to youth and adults the necessary courage to carry on during this period of reevaluation. The author traces the history of human liberty through the lives of Socrates, Sophocles, Abraham Lincoln, and the Christ. Basing his hope on their lives, he points out to his readers that there is hope for all even in this age when it seems that all the furies have again been released.—M. C. J.

OUR HAWAII (Erna Fergusson. Illustrated. Alfred A. Knopf, New York, 1942. 311 pages. \$3.50.)

MISS FERGUSSON whose established record in writing travel books makes her an enviable author has done much to make her compatriots feel and see Hawaii as it really is. As she wrote, "Sometimes it is hard to remember that Hawaii is a part of the United States."

With an understanding heart, the author depicts not only the current scene in Hawaii but delves into the history and the legends of the islands to create an appreciative, intelligent response to this outpost of the United States.

Miss Fergusson is to be congratulated on the vividness with which she creates this readable book.—M. C. J.

PAUL REVERE AND THE WORLD HE LIVED IN (Esther Fergusson. Illustrated. Houghton Mifflin Company. 1942. 510 pages. \$3.75.)

EVERY once in a while a book is published that merits more than can be written or said about it. Such a book is this volume on Paul Revere. Nowadays we need to dig deep into our origins to rediscover the essentials that made our forefathers willing to sacrifice their all for this infant country. Through the life and times of Paul Revere we reevaluate our democracy and come closer to realities in our present testing.

(Concluded on page 462)

ELINOR PRYOR'S

historical romance

## AND NEVER YIELD

"... ably weaves an interesting love story against an exciting historical background."

"A story of a turbulent decade in the history of the Mormon Church, it is a keen and able study of a woman's love for her husband and her antipathy to his faith."

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# The Church Moves On



LEFT: FREDERICK S. WILLIAMS, ARGENTINE MISSION PRESIDENT, RELEASED.

RIGHT: JAMES L. BARKER, NEWLY APPOINTED PRESIDENT OF ARGENTINE MISSION.

## Argentine Mission Head Appointed

JAMES L. BARKER, professor of modern languages at the University of Utah, was selected May 22, by the First Presidency, to succeed Frederick S. Williams as president of the Argentine Mission.

President Barker filled a mission to Switzerland and Austria from 1901 to 1904. He is a former president of Weber College, Ogden, and former head of the modern language department at the Brigham Young University. He is now a member of the Deseret Sunday School general board.

He will be accompanied by his wife, Kate Montgomery Barker, formerly a member of the Relief Society general presidency, who will take charge of women's and children's activities in the mission. Their son, James L. Barker, Jr., is on a mission in Argentina, and will serve under his parents for another year.

President and Sister Williams were appointed in July, 1938. It is expected that they will return to their Phoenix, Arizona, home.

## Birthday Anniversary

THE *Era* wishes to congratulate Elder Joseph Fielding Smith, who will celebrate his sixty-sixth birthday July 19.

## Elder Dies In Mission Field

ELDER WINDSOR ALMA BENNETT, a missionary of the East Central States Mission, died of a heart attack in Covington, Kentucky, June 1. To his family, his friends, and his companions in the missionfield, *The Im-*

## Former Governor Henry H. Blood Passes

AS THIS issue goes to press, we learn of the passing of former Governor Henry H. Blood. At the time of his death Elder Blood was serving as president of the California Mission for the Church.

Complete details will be given in the August issue of the *Era*.

provement *Era* extends its heartfelt sympathy.

## Honor Accorded

CHIEF JUSTICE ALFRED BUDGE of Boise, who has for many years been a member of the Idaho Supreme Court, was honored by the University of Idaho, with the conferring of the degree of Doctor of Laws, at the commencement exercises at Moscow, on June 1st. Justice Budge has been actively identified with the Latter-day Saint Church all his life.

## Leaders Speak at Graduating Exercises

PRESIDENT DAVID O. McKAY was the speaker at the baccalaureate exercises of the graduating class of Brigham Young University, held in the Joseph Smith Memorial Building on June 7.

Dr. Adam S. Bennion of the Church board of education delivered the commencement address in the same building on June 10.

Elder Stephen L. Richards of the Council of the Twelve was the baccalaureate speaker at the Utah State Agricultural College, Logan, Utah, May 31.

Elder Harold B. Lee of the Council of the Twelve delivered the baccalaureate address May 24, at the Albion State Normal School at Albion, Idaho.

## Auxiliaries Given Program Nights

IN keeping with the recommendations made in a recent letter from the First Presidency instructing bishops to preserve sacrament meetings for the ward membership as a whole instead of any special group, the evening meetings on Fast Sunday, which have been Mutual conjoint meetings, have been assigned to the auxiliary organizations as follows:

- M. I. A.—May and September.
- Relief Society—March and November.
- Sunday School—June and December.
- Primary—April and August.
- Genealogical Society—January and October.

For the present, February and July are unassigned.

## Humboldt Stake Created

HUMBOLDT STAKE was organized May 31, with headquarters at Elko, Nevada, from the wards and branches of the Reno, Nevada, and Mt. Ogden Stakes. It consists of the Winnemucca Ward, formerly of the Reno Stake; the Carlin, Elko, Metropolis, and Wells wards, which were affiliated with the Nevada Stake; and the Montello Inde-



MISSIONARIES LEAVING FOR THE FIELD FROM THE SALT LAKE MISSIONARY HOME  
ARRIVED MAY 11, 1942—DEPARTED MAY 20, 1942

Left to right first row: Roland H. Porter, Verl S. Dallin, Erma Farnsworth, Don B. Colton, Lucille Giles, Orley W. Waite, and David Stewart.

Second row: Lloyd J. Kimball, Donald Dee Stewart, Allen E. Foisy, Charles L. Soelberg, Lloyd D. McAdams, Lynn B. Nelson, and Robert S. Croft.

Third row: Richmond M. Anderson, Harold J. Powell, Stanley Hales Conrad, Carlyle Marsden, Doyle V. Cottam, and W. Gordon Hickey.

Fourth row: Wm. E. Berrett, Forest R. Black, Dean P. Moser, Mayo Zabriskie, Spencer H. Osborn, Gwyn S. Thomas, LeRoy Nydegger, and Don T. Parker.

Fifth row: E. Owen Hansen, Velma W. Heaton, Grant Mace, William Pulsipher, James H. Undergraff, Howard D. Stewart, and Ivo Mills.

Sixth row: J. Melvin Jensen, E. Max Jensen, Earl H. Griffin, and Homer E. Wade.

Seventh row: David M. Gainsford.



## THE CHURCH MOVES ON

pendent Branch, formerly of the Mt. Ogden Stake.

Rodney S. Williams was sustained as the president of the new stake with Heber D. Jones and Leonard F. Ottley as counselors.

The organization was effected by Dr. Joseph F. Merrill of the Council of the Twelve and Elder Clifford E. Young assistant to the Council of the Twelve.

### Church of the Air Features Elder Young

ELDER LEVI EDGAR YOUNG, senior president of the First Council of the Seventy, was the speaker on the Columbia Broadcasting System's "Church of the Air" program on June 14, at 11 a. m. MWT. His subject was: "The Great Certainties—A Message to the Youth of America."

### Deseret Book Store Manager Named

A. HAMER REISER, general secretary of the Deseret Sunday School Union general board since 1921, has been named manager of the Deseret Book Store. His appointment is effective July 1. He succeeds T. Albert Hooper who died November 29, 1941.

Elder Reiser who has traveled to all parts of the Church in holding Sunday School conventions, and has assisted in the preparation of lesson manuals will retain his membership on the Sunday School board. He was succeeded, however, by Wendell J. Ashton as general secretary of the board.

### Genealogical Library Closes in July

THE library of the Genealogical Society of Utah, 80 North Main Street, Salt Lake City, will be closed to the public during the month of July.

### Sunday School Names General Secretary

APPOINTMENT of Wendell J. Ashton as general secretary of the Deseret Sunday School Union was announced June 3, by Superintendent George D. Pyper. He succeeds A. Hamer Reiser, recently appointed as manager of the Deseret Book Store.

Elder Ashton has been a member of the Sunday school general board since 1937. Prior to that he filled a mission to Great Britain. He is the son of Bishop Marvin O. Ashton of the Presiding Bishopric.

### Prepare For Winter Now

ALL Church members will be urged this year to can and otherwise preserve as much fruit and vegetables as they can utilize, Elder Marion G. Romney, assistant to the Twelve and assist-

ant managing director of the Church Welfare program announced late in May.

"An adequate supply of fruit is desirable," he said, "as part of a balanced diet, while to have a good supply on hand to meet possible emergencies is in conformity with advice of Church leaders for nearly a century."

Meanwhile the office of the Presiding Bishopric have urged all wards, stakes, and home owners to store coal now. This conforms with the government policy of having the public get their coal before transportation facilities are too highly taxed.

### Buildings Dedicated

THE Burley seminary building at Burley, Idaho, was dedicated Sunday, May 10, by Elder Stephen L. Richards of the Council of the Twelve.

Elder Alma Sonne, assistant to the Twelve, dedicated the Joseph City Ward Chapel of the Snowflake Stake, at Joseph City, Arizona, May 9.

Elder Marion G. Romney, assistant to the Twelve, dedicated the Meridian Ward Chapel of the Boise Stake, May 18.

President David O. McKay dedicated the Syracuse Ward Chapel of the North Davis Stake, May 24.

Elder Nicholas G. Smith, assistant to the Twelve, dedicated the Randlett Ward chapel of the Roosevelt Stake May 31.

Elder Alma Sonne, assistant to the Twelve, dedicated the Myton Ward chapel of the Roosevelt Stake May 31.

Elder Joseph Fielding Smith of the

Council of the Twelve dedicated the Nounan Ward chapel of the Montpelier Stake May 24.

The Montwell, Ioka, and Neola Ward chapels of the Roosevelt Stake were dedicated June 7, by President Ray E. Dillman of the Roosevelt Stake, and his counselors, Russel Todd and Joseph T. Bentley.

### Stakes Receive New Presidencies

PRESIDENT H. FRED EGAN of the

South Summit Stake and his counselors Ralph A. Richards and Carl Winters have been released. Moses C. Taylor was sustained as the new stake president with Ralph A. Richards and Carl Winters as counselors.

In the Bear Lake Stake L. Burdette Pugmire has succeeded John P. Hulme as second counselor.

In the Portland Stake Richard C. Stratford has succeeded Harold A. Candland as second counselor.

### Excommunications

HUGH J. FRESHWATER, excommunicated for apostasy March 31, 1942, in the Second Ward, Liberty Stake. Born March 22, 1910 (deacon).

Frank Dubois, excommunicated for apostasy March 31, 1942, in the Second Ward, Liberty Stake. Born January 26, 1914 (no priesthood).

Alma A. Timpson, excommunicated for advocating plural marriage February 13, 1941, in the Twentieth Ward, Ensign Stake. Born March 28, 1905 (seventy).

(Continued on page 456)



TWENTY-YEAR PHOTO HISTORY OF MONTEPELIER FOURTH WARD COMPILED

Under the direction of the Montpelier Fourth Ward bishopric, Reed Hart recently compiled a twenty-year photo history of the ward.

As you will note in picture, this history is mounted on huge leaves or wings that swing out from a wall cabinet. This display history is so built that wings may be added to record and keep up-to-date events for the next twenty-five years or more.

Displaying leaves removed from cabinet, from left to right: Wilford W. Bartschi, second counselor; Bishop Eugene P. Shepherd; Emil Glauser, first counselor; and Reed Hart, ward clerk.

# Editorial

## What Shall We Save?

JULY brings us face to face again with two significant anniversaries—the day on which we reflect upon our national heritage, and the day on which we look back upon our Pioneer heritage. And this July demands a critical appraisal of those things which make up our traditional ways of life—many of which are threatened, some of which may not be worth saving, and some of which must be saved at any cost.

It is interesting to observe what a man will try to save when his house is on fire. When he hasn't much time to think, and must act more or less on impulse, what is it that he will snatch from the flames? Strange tales have been told about the choices of men under such conditions, and many have been known to save absurd and inconsequential things, leaving priceless possessions to destruction.

Certainly it is no longer anybody's secret that we are living in a world that is on fire, and some of the greatest possessions that men have—possessions they have cherished through the ages, and purchased at great cost—are going up in the flames. If it were only the tangibles that were being destroyed there wouldn't be so much to worry about, appalling as that is, but what is happening is worse than the destruction of tangibles, irreplaceable though some of them may be.

In fact, one of the most pathetic phases of the whole situation is that some are trying to save tangibles at the expense of intangibles—trying to save comforts at the expense of freedom; conveniences at the expense of liberty. There are some who cry out in protest against a restricted economy, who turn their backs with indifference on questions concerning the right to worship, the right to think, the right to speak, the right to vote—which rights are daily slipping from more and more peoples of the earth.

There are some who are trying to save their jobs at whatever cost to others, and at whatever compromise of themselves. There are some who feel the hurt of disappearing goods, who permit themselves to be lulled to sleep when the safeguards of society and the rights of free men are being removed. Then, too, there are some in the world who are trying to save their power and influence from the flames, regardless of the plight of their people or of humanity in general.

And so we say, when the house is on fire, and only a few things can be saved, and others inevitably must be sacrificed, make sure that the things saved are the things that are worth saving—the really costly, the irreplaceable things—such things as were spoken of by Paul when he said: "The kingdom of God is not meat and drink; but

righteousness, and peace." (Romans 14:17) Neither the tangibles that litter our thinking and our living, nor unjust power, nor any other transitory thing can long survive, and men can find neither righteousness nor peace, nor happiness, nor satisfaction in snatching such things from the burning house, while they permit the real things of life to go up in the flames.—R. L. E.

## "It Is Later Than You Think!"

THERE is one of the current phrases of our day that carries with it a refrain of unforgettable implication—just these six words—"It is later than you think." It is later than most of us think. Perhaps it is later than any of us think. The unpredictable suddenness with which world-shaking events happen these days, makes us shockingly aware that it is later than is comfortable as pertaining to anything that should now be done or that should have been done before now. But beyond all this and quite aside from the course of world events, it is later than most of us think even in our personal lives.

It is a characteristic of youth to suppose that life is long enough for the satisfying of all ambitions, for the realization of all things hoped for—that time, if not endless, at least is to be had in such abundance that the pleasant experience of its untroubled passing is a luxury we can well afford. Even when some of us pass beyond our youth, and then again pass further beyond, and into the years when others of our age seem old, still the passing of time to many is something to be pleasantly ignored.

But regardless of our prodigal attitude toward the passing days—regardless of our beliefs concerning things to come in the impenetrable beyond, regardless of what interpretation we give the fulfillment of prophecy, or the day of judgment, and regardless of what limitations we place upon the duration of time, it is later than you think—whether we are in our youth or in the years that look back and remember—whether the Reaper calls in spring-time or whether He suffers us to pursue our way on borrowed time, still life is all too short for what remains to be done, and still it is later than most of us think.

Said the Savior of the world: "Watch therefore, for ye know neither the day nor the hour." (Matthew 25:13) "Thou fool, this night thy soul shall be required of thee." (Luke 12:20) "Wherefore, if ye believe me, ye will labor while it is called today." (Doctrine and Covenants 64:25) Again there comes the unforgettable refrain of time's passing—"It is later than you think!"—R. L. E.



# EVIDENCES AND RECONCILIATIONS

## lii. What Knowledge Did the Pioneers of '47 Have of the Western Part of North America?

ON the 6th of August, 1842, in Montrose, Iowa, the Prophet Joseph Smith uttered the famous and well-authenticated prophecy that the Latter-day Saints would settle and become a mighty people "in the midst of the Rocky Mountains." (*History of the Church*, Vol. 5, p. 85; also Morris, *Prophecies of Joseph Smith*, pp. 124-190.)

This removal of the Church and her people to the far West was not, in the mind of the Prophet, a distant event. For, on February 20, 1844, he instructed the Twelve Apostles of the Church to send out an exploring expedition into the West "to hunt out" suitable locations for settlement. Under this instruction several meetings were held. Volunteers for the company were found and accepted; the necessary equipment considered, and details of the trip were discussed. (*History of the Church*, Vol. 6, pp. 222, 223, 224.)

A few months later, on June 22, 1844, the Prophet was warned that his enemies were conspiring to kill him. By inspiration he was told to flee to the Rocky Mountains, there to begin the work of settlement. This he proceeded to do. Under cover of night he crossed the Mississippi, to a place of safety where the plans for the long journey could be made without hindrance. It is well known how the Prophet, charged with cowardice and running away from his people, returned to Nauvoo, and that on June 27, 1844, while under the promised protection of the governor of the state, was murdered by a lawless mob.

It is certain that Joseph Smith expected the early fulfilment of his prophecy.

As the probable need for evacuating Nauvoo became apparent, there was naturally much talk about the new place of settlement—Texas, then a vast undeveloped empire, was held in high favor by several Church leaders. California and Oregon, then general names for the vast western territory, had their advocates. Even Vancouver Island, though a British possession, was under discussion. Wild dreams of other locations, involving gigantic enterprises, floated about.

That the new settlement was to be "in the midst of the Rocky Mountains" must have been clear to the Prophet. When he instructed the Twelve to seek out a location, he asked them to find a place where the people could "get up into the mountains." He wanted an exploration of "all that mountain country." In the minutes of the meetings of that day, the project was spoken of as the "Western Exploring Expedition," or the "Exploring Expedition to the Rocky Mountains." (*History of the Church*, Vol. 6, p. 224)

California and Oregon were mentioned, but only

as locations "west of the mountains," that is, beyond the great plains. It would really appear that within a large area, the Prophet had localized the settlement, for he sent word to the brethren, when he fled from Nauvoo, to "be ready to start for the Great Basin in the Rocky Mountains."

Brigham Young, also acting under inspiration, followed, in outline at least, the plan laid out before the martyrdom of Joseph Smith. That explains perhaps why, on September 9, 1845, he and the other brethren were discussing the formation of a "company of fifteen hundred men to be selected to go to Great Salt Lake Valley" for investigation. (*William Clayton's Journal*, p. 439)

In 1842, the West was known in wide, general outlines. Trappers and fur-traders who had operated there for a quarter of a century had brought back more or less accurate descriptions of the country. Captain Bonneville, in 1832-34, had traversed much of the country, and made some reports. Captain John C. Fremont had begun his official explorations in 1842, and, in 1844, his first report had already been published by Congress. The report of the Fremont explorations of 1842-43-44 was published in 1845. At that time the far West was on the lips of the people throughout the country. Romance, adventure, and possible wealth seemed to lurk there.

It would be folly to hold that a people whose intelligence had been so well demonstrated would not make use, themselves, of all available information before engaging in such a stupendous and hazardous enterprise. In fact, the first report of John C. Fremont and a map of Oregon were available to Joseph Smith about April, 1844. (*Journal History*, April 26 and 30, 1844)

After the death of Joseph Smith, when the Twelve led the Church, there are numerous entries showing that the brethren were eagerly seeking information concerning the West. For example, the Nauvoo Temple minutes of Monday, December 29, 1845, read: "President Brigham Young read for nearly an hour from a book entitled *The Narrative of the Exploring Expedition to the Rocky Mountain and to Oregon and North California in the years 1842, 1843 and 1844*, by Brevet Captain J. C. Fremont. This volume carries a fairly good map of the West, including the Great Basin.

William Clayton in his famous journal repeatedly refers to such stories. For example, on December 31, 1845, Brigham Young and Heber C. Kimball "examined maps with reference to selecting a location for the Saints, west of the Rocky Mountains, and reading various works written by travelers in those regions." (p. 558) On February 25, 1846, Captain Lansford W. Hastings discussed emigrant routes with the brethren. On February 27, 1847, the minutes of a meeting quotes Brigham Young as saying, "We have to search for land that can be irrigated." The Pioneers of 1847 went into the West with such knowledge, scanty enough, as was then available.

That the Pioneers decided to locate in the Great Salt Lake Valley from information furnished by Father De Smet, Jim Bridger, or Miles Goodyear is to give credit where it is not due. These men no doubt tried to be

(Concluded on page 479)

CONDUCTED BY MARBA C. JOSEPHSON



## PRAISE IS A STIMULANT

By LAURA GRAY

**M**RS. NOWETT had been called in to take charge of one of the primary rooms in the local public school for half a day, so that the regular teacher, Miss Nye, might attend a meeting.

"I've told the children that I would ask you to put on the board the names of those boys and girls who—" began Miss Nye, but just then they were interrupted.

"You were going to say," reminded Mrs. Nowett, after the intruder had departed, "that you had told the children you would ask me to put on the board the names of those who prove troublesome."

"No, no, the names of those who are especially good!"

"Yes, of course," Mrs. Nowett answered thoughtfully, "it used to be the stupid, noisy, indolent students who were noticed—made to stand in the corner, wear the dunce's cap and had their names on the board. But this new way seems much better—now that I'm getting used to the idea."

"I think you'll find it works," laughed the young teacher, pulling on a pretty white hat over dark curls.

About twenty-five boys and girls, six and seven-year-olds, greeted Mrs.

Nowett as she stepped into the pleasant, airy room, gay with pictures, flowers and sunlight.

She began at once to work through the program set out on the desk. Having been a teacher before marriage, she did not find this difficult, and the afternoon sped by.

"I hope they were good?" remarked Miss Nye to Mrs. Nowett, when she came in at the end of the day.

"Good as gold! Don't know when I've had such a pleasant afternoon! And—well—I wrote all their names on the board, as you see!" added Mrs. Nowett.

Both women laughed.

"Your method worked to perfection. All the children were determined to get their names on the board. Not one of them seemed interested in thinking up mischief."

This way of dealing with boys and girls is being used more and more.

That one-time popular book in which Tommy played with matches and ended by burning himself up, and proud Jane stretched her neck so hopelessly she had to have a cart to carry her head on, is quite out-of-date. Now boys and girls are motivated by thoughts of goodness,

kindness, heroism and bravery, in story and picture, rather than their opposites.

Genuine praise is a stimulant even for adults; with children, if wisely administered, it is decidedly beneficial. As a result of judicious comments on his desirable behavior and his successes, a child's self-respect is built up; the opposite course tears it down. It is wise always to spotlight the desirable rather than the undesirable. For the small child—with his faith in adults and his tendency toward hero-worship—praise is one of the strongest influences either a mother or teacher can use. But it must, of course, be warranted and not overdone. One middle-aged woman, looking back over her childhood, declared that her most vivid memories were of words of praise from her mother. They had lived enshrined as something beautiful and inspiring, all through the years.

By expecting goodness we have already gone quite a long way toward getting it.

## Handy Hints

Payment for Handy Hints used will be one dollar upon publication. In the event that two with the same idea are submitted, the one postmarked earlier will receive the dollar. None of the ideas can be returned, but each will receive careful consideration.

**D**ON'T discard old purses; they can be used by making the leather into knee reinforcements for boys' trousers, also for the back covering of books.—Mrs. M. A., Quebec City, Quebec, Canada.

When buttons, buckles, and other ornaments made of wood or plastic become dull, re-new them with natural nail polish.—Mrs. H. R. P., Beaver, Utah.

**H**ERE'S How for fun! How about searching out the nearest M. I. A. girls' home and have a glorious time at a saving of gas, tires, and money!

### "AH-H! SMOOTH AS SILK!"

THESE SHEETS GET SO WRINKLED—I CAN'T MAKE A SMOOTH BED!

LET ME HELP! A LIGHT FINISH OF STARCH ADDS SMOOTH FINISH—NEW BODY!

FOR EACH QUANT OF STARCH MEASURED—USE ONE TABLESPOON OF ME—CREAM WITH A LITTLE COOL WATER—ADD BOILING WATER WHILE STIRRING!

AND SQUEEZE THE STARCH INTO THE SHEETS!

WHEN DID WE GET THE NEW SHEETS? MUST HAVE BEEN EXPENSIVE!

NEW SHEETS? NO! JUST A LITTLE FAULTLESS STARCH DID THE TRICK! LOOK HOW SMOOTH THEY ARE ON THE BED!

...AND I MAKE SHEETS WEAR LONGER TOO—SO IMPORTANT TODAY!

**MAKE ALL YOUR WASH LOOK**  
**Ab-so-lutely FAULTLESS**  
 5¢-10¢-25¢ AT YOUR GROCER'S



# Cooks' Corner

By Josephine B. Nichols

## RECIPES

### Beef and Liver Patties on Buns

- $\frac{3}{4}$  pound ground beef
- $\frac{3}{4}$  pound ground pork liver
- 1 teaspoon salt
- dash pepper
- 2 tablespoons chili sauce
- 6 tablespoons flour
- fat for frying

Combine beef, liver, seasonings, and flour; mix thoroughly. On wax paper pat out to about one-half inch thick. Cut into patties with a four inch cutter or with a No. 2½ can. Fry patties in hot fat in heavy frying pan until brown, turning once. Serve on one-half warm hamburger bun, over the top pour (15 oz.) can of thickened chicken gumbo soup.

### Green and Gold Vitamin Salad

- 1 package pineapple gelatin
- 1 cup boiling water
- 1 cup ice water
- 1 cup grated carrots
- 1 cup cubed calavo

Dissolve gelatin in one cup boiling water, add one cup ice water, fold in carrots and calavo, place in individual salad molds, chill, unmold on crisp lettuce leaves, and garnish with mayonnaise and strips of calavo

### Calavo Shrimp Salad Bowl

- 1 head lettuce
- $\frac{1}{2}$  pound cottage cheese
- $\frac{1}{2}$  calavo
- 8 large shrimps
- tomato ketchup
- lemon juice and salt

Arrange lettuce leaves around inside salad bowl, shred remaining lettuce, place in bowl, in center place mound of cottage cheese. Slice calavo into one-fourth inch rings, sprinkle with lemon juice and salt. Arrange around cottage cheese, fill centers with ketchup, then place shrimps on top. Serve with Russian dressing.

### Fresh Strawberry Ice Cream (for automatic refrigerator)

- $\frac{3}{4}$  cup (7½ oz. can) sweetened condensed milk
- $\frac{1}{2}$  cup water
- 1 cup crushed strawberries
- $\frac{1}{4}$  cup powdered sugar
- 1 cup whipping cream

Mix sweetened condensed milk and water, add strawberries, sweetened with sugar, chill, whip cream to custard-like consistency, fold into chilled mixture. Freeze in freezing unit of refrigerator until half frozen, scrape from freezing tray and beat until smooth, replace in freezing unit until frozen (serves 6).

### Strawberry Victory Cake

- $\frac{1}{2}$  cup vegetable shortening
- $\frac{1}{2}$  teaspoon salt
- 1 teaspoon vanilla
- 1 cup sugar—2 tablespoons
- 2 eggs
- 2 cups sifted cake flour
- 2 teaspoons baking powder
- $\frac{3}{4}$  cup milk

(Concluded on page 452)

A penny postcard may save you up to \$10 on food this month



Write for FREE folder... BORDEN'S PENNY BANQUETS

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## Refugee Mothers

By Adrienne Bach

WHEN the refugees from Belgium and the northern provinces of France began pouring into Bordeaux, the Red Cross hastily constructed a first-aid post in the heart of the large railroad station, as near to the tracks as possible. Between the walls of board and canvas cloth, it formed a narrow corridor. I do not know yet how we managed to find room in that nook for our tottering cabinet of medical supplies, a table with our instruments, and a small electric cooking plate. Against the walls were a stretcher and an operating table, and here and there small tools were strewn about.

Suffocating heat poured from the glass window panes of the high station ceiling, aflame with the late May sun. An odor of ether and of pharmacy, at once acrid and sweet, mingled with the smell of the pitiful procession of humanity that passed, day and night, through our relief station. Endlessly they came—those unfortunates, hunted and pursued, by bombs, by fire, by invasion. Yet no sound, not a whimper, not a groan escaped those lips, so firmly closed against all suffering, whether of the body or of the mind. Poor grief-stricken faces! I still see before my eyes, wasted and haggard, a lamentable sight.

Not alone did these refugees mourn for their beloved sons and brothers and husbands whose blood had soaked the soil of France, but also for the past glory and past grandeur of their country. It was painful like a sword in the heart.

We were automatons, stumbling with fatigue, with heat, and with hunger as well. Our fingers numb, our eyelids heavy from lack of sleep, we fulfilled our duty, our hearts torn with a pity which the ethics of our profession forbade us to reveal. We dressed wounds, we dried tears, we quieted sobs, checking our own emotions that would have bidden us open wide our arms



and hold against our hearts each bruised and suffering creature.

Occupied with washing a wound, I suddenly felt someone pulling at my apron. Raising my eyes, I saw before me a small, thin woman, her brown, ravaged face scorched by the sun. The tears had left clean traces in the dust-soiled countenance. Two burning eyes were fixed upon my face, strands of rough black hair escaped from the stained bandage around the woman's head. Her knotted peasant's hands constantly grouped and regrouped about herself her three small children.

I seated her gently in a chair and began to lead her children away, to give her a short respite. But she reached out quickly and grasped them to her with a covetous gesture saying: "No leave them here—close."

Slowly I commenced to unwrap her bandaged head, and with her eyes lifted to me, the mother said: "It is nothing, nothing but a splinter of shell. I fled with my little ones. Everything around us was in flames. We ran and ran . . ." Her words ceased—her voice broke—a gleam of insanity flashed across her face. "Suddenly I remembered. . . I had forgotten my little baby—four months old—in his cradle—in a bedroom—high up."

Sick with horror, I looked at her. But her monotonous voice continued, "I could not go back—and so I went on—I had to go on to save these three."

I was silent. What did words avail before such grief?

## Cooks' Corner

(Concluded from page 451)

- 3 cups crushed strawberries
- $\frac{1}{4}$  cup powdered sugar
- 1 cup whole strawberries
- 1 pint whipping cream

Combine shortening, salt, and vanilla; add sugar gradually and cream until light and fluffy; add eggs, one at a time, beating after each addition. Sift flour and baking powder together. Add small amount of flour to creamed mixture, alternately with milk, beating after each addition until smooth. Pour batter into well-greased nine-inch ring mold. Bake in moderately hot

oven (375° F.) twenty-five minutes. Turn cake out on board and cool. When ready to serve fill center with sweetened crushed strawberries, pour whipped cream over top. Garnish with whole strawberries.

### Ruskets Muffins

- $\frac{1}{2}$  cups biscuit flour
- 1 cup finely crumbled Ruskets
- 2 tablespoons sugar
- 1 egg, beaten
- 2 tablespoons melted fat
- $\frac{3}{4}$  cup milk

Combine dry ingredients with milk, egg, and fat. Mix thoroughly, fill oiled muffin cups two-thirds full. Bake in hot oven (425° F.) 25 minutes. Serve hot.



## So Proud

(Continued from page 439)

thought penetrated her mind. It wasn't the cigaret or the bottle he was offering—they were only symbols. She wasn't proud of him any more!

The exhilaration of her life had been her pride in her heritage and her friends and their enjoyment of a sphere of living that was natural and easy and happy. This was all so strange and unfamiliar. She felt "let down." He didn't measure up!

By the time they had stood at the foot of her steps, they were both angry. "It was such a little thing!" he had flamed. "You let me down!"

"Yes, it was such a little thing," Ann retorted, "that I'm ashamed and hurt and disappointed that you thought it was this important!" With that she had turned and left him, and had cried that night.

BUT Ann, you and Neil were so young then. It was easy to hold to the things you believed in when you were nineteen, the world before you, and the friendly hearth you had known since childhood to back you up.

She thought longingly of what might have been if her Neil had been strong and uncompromising, or was it she who had been stupid and prejudiced and narrow? There had been other fellows, but they were not quite the same. And then she had left, and there had been her work until suddenly she had paused and found herself thirty-two with a fear clutching and dragging at her. Was she "missing the boat"? She must not.

Ann was late—"It was just as well," she thought; "the cocktails might be over, although she might as well start now to get used to this new life of hers." From the outer hall she heard the clink of glasses and as she entered the drawing room she paused as if her entrance through that door were going to close her whole past upon her and open up a new future here in this lovely home that would be hers. The group was gathered near the fireplace, and then Harold was at her side questioning her with his eyes. Ann gave him a hasty casual glance. She could not tell him what she had decided—not yet. To fill that one awkward moment Harold impulsively offered the tray that had already been passed. There were but two glasses left. The conversation had ceased and Ann felt everyone's eyes upon her waiting for her to reach for the

(Concluded on page 454)

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2. Beat 1 egg until light, add  $\frac{1}{2}$  c. honey,  $\frac{1}{4}$  c. melted butter or shortening,  $\frac{1}{2}$  c. chopped seeded raisins, and  $\frac{1}{2}$  c. chopped nuts. 3. Add dry mixture, mixing thoroughly. 4. Drop by teaspoon on greased cookie sheet. 5. Bake in moderate oven ( $375^{\circ}$ ) about 10 min.

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THOUSANDS OF JAM AND JELLY MAKERS ARE SWITCHING TO M. C. P. POWDERED PECTIN



## So Proud

(Concluded from page 453)

glass she had resolved to take — Harold would want everything to run smoothly. She did not know they had merely paused to drink and to look at this lovely girl, glowing with the night air out of which she had just come, and they mistook the thoughtful, troubled eyes for a languor which added depth to her beauty. Ann hesitated and then the instincts of a life well lived and well-taught made the decision for her. She quickly turned from Harold, averted the tray and suddenly there before her were the familiar lines of the face of an old friend—a friend with laughter in his eyes—bronzed and clean cut and just at this moment smiling triumphantly across the miles of space between them. He stood with one hand in his pocket and the other fingering the British crown on his lapel. No glass there. His glass was on the tray with hers, and there they remained. Someone said something; someone else laughed; glasses tinkled; there were introductions. Ann did not know how she got through that dinner. Even Harold had never seen her so exquisitely radiant.

And then she was out in the cool April night and there was Neil near her after such a long time! Her Neil! Her young, wonderful District Attorney Neil! Gay, handsome, valiant Neil! And now, oh, so proud!

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## Stalking in the Jungles of Africa

(Continued from page 437)

were made for the hunting of the okapi. We learned that the natives in the town of Buta north of Stanleyville had four males in captivity, and so we decided to go up there and study them and take some movies and make some paintings to help in the sculpturing back home, for we knew that the glimpses we would get in the forest would afford precious little time even to shoot let alone study this wary animal.

While our scouts sleuthed the forest trails, we took a truck and several natives and went on the road toward Buta. That night just as the sun was setting in red splendor in the west we drove into a native village to camp. On top of a hill silhouetted against the glowing sky was a mud hut and from it came the rhythm of a drum, steady and insistent, and then the deep voice of a man in native chant followed by a chorus just like a

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## STALKING IN THE JUNGLES OF AFRICA

southern spiritual. It was beautiful. Suddenly all was quiet. Then the deep intonations of a speaking voice, low as in supplication, and then quiet again. Slowly the door opened, and a black native stepped out and walked over to the big wooden drum that stood there. He raised his hands high in the air and let them fall on the drum head and a mellow tone filled the clearing. Slowly one by one the natives came out of the little mud hut and walked down the hill towards us. That night we played our phonograph for them. They didn't like the classics but did enjoy jazz.

THE next day we arrived at Buta. There were the carpentershop and machinework, the farm and orchard, and in all it seemed like a complete self-supporting unit. Here we rode for the first time in our lives an African elephant, for they were used as dray animals on the farm.

When we entered the brick-walled corral with the bamboo-barred enclosure in one corner, we wondered if time had played a trick on us, for here with his strange gait a creature came towards us like something out of a prehistoric age. The first thing we noticed was the weird head with a grayish white sides, black nose, and brown forehead and the huge brown ears. The head didn't fasten on to the neck at an angle like that of most animals but seemed to be a continuation of the thin but deep neck that wasn't held high as the giraffe holds his, instead out in front in line with the sloping back, for the shoulders were much higher than the rump. Although they were tall, they were very narrow and lifted their feet extra high as they walked—an adaptation for life in the jungle to be able to pass through narrow trails and over fallen logs. The strangest thing about him was his tongue. The okapi continuously washed his eyes and ears as a cow washes her nose with her tongue. We spent an interesting five days there getting much valuable material to work from.

We returned by way of Stanleyville and the Congo River to Camp Putnum on the Epulu, and there we found that only the day before Major Dickinson had had the good fortune to kill a female okapi. We were all delighted, and the natives had a great celebration. Two days later he had the same

luck. Because we could not dry our things in the damp forest, we broke camp immediately, (our permit called for two okapi) and went up to the Anglo-Egyptian Sudan where the skins would dry out. On our way back to Nairobi, we gathered some papyrus grass for the Nile River group.

Everything was boxed and shipped by rail and boat to the Museum, and we took the Imperial Airways plane to Europe. We flew first to Lake Victoria and then down the Nile, landing every afternoon to spend the night in a hotel. Along the headwaters of the Nile, we could see the hippos bathing, and as we crossed open country great herds of elephants and other game would run away far below as we passed over like a giant bird. Then the jungles gave way to desert sands and desolate rock formations with not a sign of life except our shadow floating along. Egypt was even more than we had expected, Khartoum and Luxor still living their primitive life, a cow and camel pulling a plow together, ancient water pumps pulling precious water up to irrigate the fertile soil.

To walk in the long shadows of evening through the great ruins of the Hall of Columns at Karnak and to run one's hand over the time-smoothed feet of the statue of Rameses II gave history a new significance.

We flew over the pyramids to Cairo with all its oriental beauty and lop-eared sheep and then on to Alexandria to say good-bye to Egypt and to Africa. As we crossed the beautiful blue Mediterranean in a seaplane, we saw, far below, a little ship plowing the rippling surface. We landed in Crete for a short while and then flew on to Athens where the proud Acropolis reared in splendor, defiant of time. The mountains and valley past the gulf of Corinth were beautiful below with their little white houses and red roofs, their swaying poplars and herds of sheep. We took a train in the heel of Italy up across Switzerland to Paris and then home, just one year after we had set out.

With our rich treasure, with actual parts of Africa that we had brought back to America, with the inspiration of actually seeing, breathing, and smelling the very depths of the jungle. It is no wonder that the people standing before the groups in the marble hall could easily think that they, too, are right there in Africa.

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## THE CHURCH MOVES ON

(Continued from page 447)

Joseph Detton, excommunicated for immorality April 26, 1942, in the Nampa 2nd Ward, Nampa Stake. Born December 26, 1884 (seventy).

Arthur Frederick Holland, excommunicated for apostasy March 22, 1942, in the Canadian Mission. Born April 30, 1898 (priest).

Annie Evelyn Gorton Holland, excommunicated for apostasy March 22, 1942, in the Canadian Mission. Born May 3, 1901.

**Ward, Branch Changes**

**T**HE Lorin Farr Ward of the Ogden Stake was organized April 26, by a division of the Ogden Seventh Ward. Jasper Dickson is the new bishop.

The Rigby Fourth Ward of the Rigby Stake was organized May 10, by a division of the Rigby First Ward. Cecil A. Call is the new bishop.

The Rigby Third Ward of the Rigby Stake was organized May 10, by a division of the Rigby Second Ward. Cyril J. Call, Jr., is the new bishop.

The West Compton Ward of the Long Beach Stake was organized May 10, by a division of the Compton Ward. Glen B. Halls is the new bishop.

Castleford Dependent Branch of the Twin Falls Stake was made an independent branch April 26. At the same time Joseph L. Peterson succeeded Lee Larson as branch president.

Filer Branch of the Twin Falls Stake was made an independent branch April 26. Heber L. Hansen succeeded J. Carlsen Allen as branch president.

The Shoshone Dependent Branch of the Blaine Stake has been transferred to the Dietrich Independent Branch instead of being dependent on the Gooding Ward of the Blaine Stake.

**Bishops, Presiding Elders Appointed**

**M**ILFORD WARD, Beaver Stake, Carlyle F. Groning succeeds Bert H. Weight.

Paris First Ward, Bear Lake Stake, Clarence Rich succeeds Horace N. Austin.

Valcrest Ward, Bonneville Stake, Charles H. Monson succeeds J. Leonard Love.

Escalante South Ward, Garfield Stake, Lorenzo C. Shurtz succeeds Harvey C. Bailey.

Eighth Ward, Liberty Stake, Martin L. Ethington succeeds John Fetzter.

Daniels Dependent Branch, Malad Stake, President Thomas Burrows succeeds Bishop Roudolph Rueggesser.

Montpelier Second Ward, Montpelier Stake, Alvin C. Tueller succeeds Byron E. Mumford.

Richville Ward, Morgan Stake, Stanley B. Rose succeeds Arthur Rich.

Shelton Ward, North Idaho Falls Stake, William J. Sperry succeeds William F. Burtenshaw.

Colonial Heights Ward, Portland Stake, John N. Adams succeeds Richard C. Stratford.

Rigby First Ward, Rigby Stake, Aldon Poulson succeeds Oluf Jensen.

Rigby Second Ward, Rigby Stake, Eugene D. Stowell succeeds James M. Holland.

Caliente Ward, Uvada Stake, Joseph P. Betttridge succeeds Clifford H. Huntington.

Evanson First Ward, Woodruff Stake, Ralph S. Ashton succeeds Harold Brough.

**Churchmen Renamed To Research Board**

**D**R. RICHARD R. LYMAN of the Council of the Twelve and Dr. Franklin S. Harris president of Brigham Young University were recently reelected members of the advisory council of the American Business Men's Research Foundation. The foundation is directing its efforts toward the liquor problem as it concerns national defense and wartime morale.

**Aaronic Priesthood Restoration Noted**

**T**HE one hundred thirteenth anniversary of the restoration of the Aaronic Priesthood was appropriately observed in May throughout the wards and missions of the Church. Outstanding among these celebrations was the one held May 16 on the banks of the Susquehanna River, near Oakland (formerly Harmony) Pennsylvania, where John the Baptist appeared May 15, 1829, to the Prophet Joseph Smith and Oliver Cowdery and officiated at the restoration of the Aaronic Priesthood.

Inclement weather during the services forced the group of members and missionaries led by President Gustave A. Iverson of the Eastern States Mission and John D. Giles, director of the Bureau of Information at the Hill Cumorah to take refuge in a nearby Grange Hall.

**Bible Distribution Gain Seen**

**A** DISTRIBUTION of 8,096,977 volumes of scripture during 1941, which exceeded that of any year since 1931, was reported by the American Bible Society at its one hundred twenty-sixth annual meeting held in New York City on May 14. This increased call for the scriptures, the Society feels, is due to the present war conditions.

**Restoration of Old Mill Planned**

**W**ITH the Daughters of Utah Pioneers agreeing to furnish the sponsors share of materials to Salt Lake City, the city commission in April approved an agreement providing for the restoration of the old mill in Liberty Park.

The city agreed to act as official sponsor of the project, but the materials are to be furnished by the D. U. P.

**Argentine Saints Send Cloth**

**A** LARGE triangular cloth attractively decorated with needlecraft and containing a message of friendship

from the Saints of the Argentine Mission was received by the First Presidency early in June.

At the top of the colorful design is the seal of Argentina, with the clasped hands denoting friendship. Crossed beneath the hands are flags of the South American republic. In addition to a verse and chorus of the national hymn of Argentina, the cloth also contains some typical scenes of that country and is decorated in native flower designs. The cloth will be permanently displayed at the Bureau of Information on Temple Square.

**Stephen L. Richards is C. B. S. Church of the Air Advisor**

**T**HE annual report of the Columbia Broadcasting System for 1941 lists Elder Stephen L. Richards of the Council of the Twelve as a member of the advisory committee and consultant for the weekly "Church of the Air" program. Elder Richards is listed along with the leaders of ten other denominations as advisors on the program, which is now in its twelfth year of broadcasting.

**President, Sister Grant Mark Anniversaries**

**P**RESIDENT and Sister Heber J. Grant observed their fifty-eighth wedding anniversary on May 26, amid congratulations of friends and family. Both are in their eighty-sixth year. They were married in the old Endowment House May 26, 1884.

**Washington Stake Holds "Missionary" Conference**

**T**HE Washington Stake of the Church, located in the nation's capital, held an unusual quarterly conference on March 23-24, 1942. It was dedicated to the missionary work of the Church. The three hundred returned missionaries now residing in that stake, were seated according to their missions in both the general sessions of the conference. All but one mission of the Church was represented by returned missionaries. Twenty-five local speakers representing the various groups gave three-minute talks.

A booklet, *Washington Stake Conference*, was distributed at the meetings.

It listed the missionaries from the stake now in the field; the former and present mission presidents; a list of returned missionaries grouped according to missions and dates of service; and historical sketches on the missions of the Church which were represented at the conference.

There was a fine revival of the missionary spirit in the conference. It is now planned to keep the returned missionary groups intact by the appointment of a chairman of each group.



## THE CHURCH MOVES ON

Clean Life Scrolls  
Given President Grant

THE climax of a special project by the M Men and Gleaners of the Church was reached in late May with the presentation of four bound volumes of scrolls containing signatures of thousands of the young men and women of the Church to President Heber J. Grant whom these young people call their "Standard Bearer."

The volumes told in part the story of a year's program among the young people in which a campaign for a clean life was stressed. The year had four main events: the big youth rally at the June Conference, 1941, at which the campaign was launched; a special youth program on the evening of a stake quarterly conference in the various stakes, in which the young people again voiced their loyalty to their Church and leaders; the signing of these scrolls which would be presented to President Grant. This took place on Tuesday, December 9, 1941. The final event of the campaign was a special program in each ward Sunday evening, June 7, 1942.

School Board Rents  
Ward Chapels

TO relieve the overcrowded conditions in the elementary schools in the southeastern section of Salt Lake City, the school board has rented the Parley's, the Sugar House, and the Edgehill wards, Highland Stake, for use during the 1942-43 school year. The buildings will be used for kindergarten, first, and second grade pupils.

Choir Leader  
Judges Contest

ELDER J. SPENCER CORNWALL, director of the Salt Lake Tabernacle Choir, was an adjudicator at the Eisteddfod musical contests held May 9, at Warren, Ohio. He judged numerous solos and duets and eight choruses competing for honors in the Joseph Parry memorial contests.

An Eisteddfod was held in the Salt Lake Tabernacle in 1898 with Parry, the Welch composer, as adjudicator.

Salt Lake Wards  
See Defense Film

"FIGHTING THE FIRE BOMB," an official film from the office of civilian defense, was shown in various Salt Lake City wards throughout the months of March and April.

## Historic Split Rock Removed

SPLIT ROCK, at the foot of Toll Rock, near Green River, Wyoming, a landmark on the trek west for nearly a century, was destroyed March 20, by a powder blast in a highway improvement project on U. S. 30, the Lincoln highway.

## Farewell Given Moving Families

A FAREWELL program and social for the more than thirty families who sold their homes and farms in the Vineyard, Utah County, Utah, area, to a national defense steel project, was held March 19, in the Vineyard Ward, Sharon Stake, chapel. The chapel property was also bought by the steel interests, and all property was vacated by April 4. The chapel is now being used as the administration building for the Geneva Steel works.

## Those Who Have Passed Away

Edward C. Rich, seventy-one, Church and civic leader at Montpelier, Idaho, died there May 11. From 1914 to 1917 he served as bishop of the Montpelier First Ward. In 1917 he became the first president of the Montpelier Stake, a position he held until 1938. He had served two missions in England in 1896 to 1898, and 1909 to 1911. In civic life he had served in both houses of the Idaho legislature.

Mrs. Jane Thompson Bleak, ninety-six, pioneer of 1861, and an ordinance worker in the St. George Temple for more than sixty years, died May 20, at St. George, Utah.

Joseph Harmon Smith, fifty-seven, assistant recorder at the Salt Lake Temple for thirty years, died May 23, at Salt Lake City. He filed a mission in the Netherlands from 1907 to 1910, and was a member of the Wasatch Ward bishopric. Two of his five brothers are Elder George Albert Smith of the Council of the Twelve, and Elder Nicholas G. Smith, assistant to the Twelve.

Willard Brigham Richards, ninety-five, son of Willard Richards, early Church leader, died May 31. He was born at Winter Quarters in 1847 and came to Utah the following year. His own career and the growth of the West had been intimately connected. At twenty he walked across the plains with twenty-six missionaries to fill a mission in Europe. That mission was filled in England and Switzerland.

Eva Makuakane, sixty-four, ordinance worker of the Hawaiian Temple since 1925, died April 29, in Honolulu. In her early girlhood she began working for the Hawaiian mission president, and in the work of Albert H. Belliston, president of the Hawaiian Temple. "It is very likely that no other person has been closely associated with the Church and its interests in Hawaii over such a long period of time."

Missionaries Released in April  
and May, 1942, and Others  
Not Previously Reported

Brazilian: Wayne E. Call, Brigham City, Utah; Ross Taylor Christensen, Rexburg, Idaho; David Garth Edmunds, Salt Lake City; Ralph Charles Gunn, Richfield, Utah; Joseph Victor Stevenson, Salt Lake City; James Esdras Faust, Salt Lake City; Franklin Lane McKean, Jr., Salt Lake City; John Alden Bowers and Mrs. Amelia P. W. Bowers (Mission President and wife), Ogden, Utah.

California: Don P. Lawrence, Salt Lake City; Albert Ivan Merrell, Blackfoot, Idaho; Orson Lee Christensen, Fillmore, Utah; Marion Sherman Cook, Cedar Valley, Utah; Norman H. Curtis, Salt Lake City; Parley Van Leuven Dutton, Logan, Utah; Gustav Adolph Koplin, Salt Lake City; Richard Ammon Robinson, Los Angeles, Calif.;

Leonard Hardy Winmill, Blackfoot, Idaho; Ross Partington Findlay, Smoot, Wyoming; Helen Elizabeth Gleason, Salt Lake City; Harold James Glenn, Salt Lake City; Lucius D. Hendricks, Thornton, Idaho; Elzo F. Bunderson, St. Charles, Idaho; Reid Wheeler Young, Hailey, Idaho; Kenneth Devere Smith, Shelley, Idaho; Fred Earl Waddoups, Moore, Idaho; Lewis Francis Wells, Provo, Utah; Donald P. Woodbury, Hurricane, Utah; Ruth Fry, Bremerton, Washington; Charles Dale Grow, Huntsville, Utah; Odell J. Hubbard, Holbrook, Idaho; Ruth Gerber, Salt Lake City; Florence Irene Cummings, Salt Lake City.

Canadian: Josephine Lenz, Glenwood, Alberta, Canada; Irel M. Eppich, Trenton, Utah; Arthur Vernon Smith, Richmond, Utah.

Central States: Carl Blair Poulsen, Montpelier, Idaho; Stanford Founesbeck, Howell, Utah; Eric C. Jacobsen, Safford, Arizona; Richard G. Carlisle, Los Angeles, Calif.; Louis Earl Day, American Fork, Utah; Alma MacLittle, Murray, Utah; Pearl Ellen Rider, Blackfoot, Idaho.

East Central States: Jack Charles Dew-snap, El Cerrito, Calif.; Preston William Adair, Elager, Arizona; Frank G. Sanford, Springville, Utah; Dean R. Grover, Rexburg, Idaho; Arthur Edmond Lee, Mesa, Arizona.

Eastern States: Allan Ruesch, Springdale, Utah; Cora Bernice Judd, Blackfoot, Idaho; Maxine Wakefield, Taylor, Arizona; Alfred Call Cordon, Jr., Pocatello, Idaho; Betty Jean Founesbeck, Logan, Utah.

Hawaiian: Albert Colclough, Phoenix, Arizona.

Japanese: Benjamin E. Tibbitts, Jr., Moore, Idaho; Ralph W. Jensen, Salt Lake City.

New England States: Elinor Clark, Ogden, Utah; Zoe Marion Farr, Ogden, Utah; Elijah Ferrin Larkin, Ogden, Utah; Conway B. Sonne, Logan, Utah; William Junius West, Pleasant Grove, Utah.

North Central States: LaVaun Hardy, Bountiful, Utah; Joseph Kent Gies, Hanna, Utah; Clovis Lee Hill, Prescott, Arizona; Eldon J. Kloefer, Logan, Utah; Grover Dwayne Weston, Manassa, Colorado.

Northern States: Kathleen N. Bird, San Diego, California; Henry Lee Isaksen, Mountain View, California; Bowden Bryner Kenworthy, St. George, Utah; Charles B. Schofield, Farmington, New Mexico; Mary Louise Gatzemeier, Salt Lake City; Clara M. Hollingshaus, Salt Lake City; Maurice A. Toler, Robin, Idaho; Sterling D. Nordfors, Annabella, Utah; Ida Oliphant, Salt Lake City; Don E. Dilworth, Carey, Idaho; Thomas Linton Leffer, Burlingame, California; Daniel Evan Revill, Inglewood, California; Don James Chadwick, Preston, Idaho.

Northern California: Rufus Linden Hatch, Koshoreah, Utah; John LeRoy Jones, Salt Lake City; Oreta Keaton, Logan, Utah; Vern L. Nebeker, LeGrand, Oregon; Mack Lloyd Gleave, Annabella, Utah; Ralph John Kuhni, Provo, Utah; Fern W. Olson, Astor, Wyoming; Lois Paul, Ogden, Utah; Wilmer Jay Tippetts, Lovell, Wyoming.

Northwestern States: Lawrence Roberts Rast, Jacksonville, Florida; Wilmer Eugene Maw, Plain City, Utah; Glen M. Reeder, Corinne, Utah; Arthur M. Spencer, Jr., Salt Lake City; Ruth Elaine Newquist, Salt Lake City; Albert Goddard Everett, Salt Lake City; Norman Glenn Haws, Los Angeles, California.

Southern States: Martha May Lawrence, (Concluded on page 469)

# Melchizedek Priesthood

CONDUCTED BY THE MELCHIZEDEK PRIESTHOOD COMMITTEE OF THE COUNCIL OF THE TWELVE—JOSEPH FIELDING SMITH, CHAIRMAN; JOHN A. WIDTSON, JOSEPH F. MERRILL, CHARLES A. CALLIS, SYLVESTER Q. CANNON, AND HAROLD B. LEE

## The Question of Percentages

ACCORDING to letters received at headquarters, there are differences in practice in reporting on certain questions printed on the quarterly report forms. Naturally there is a desire to make a good showing. This is commendable. But the showing should be truthful and not misleading.

To illustrate: What is the percent attendance at a weekly meeting, according to question 3 of the report form? It is the percent of the quorum enrollment (question 1) who actually attend the meeting. No one not attending the meeting, for any cause whatsoever, can be counted as present. But questions 4, 6, 11, and 14 of the report form, enable the record to account for all absentees who are elsewhere engaged in Church service or beyond quorum jurisdiction. Further, question 13 accounts for all who are in any way active in the Church.

It is again recommended that the questions on the report forms be read and considered at the officers' meeting with the stake committee at which the forms are distributed to officers for subsequent filling out. A unanimity should be reached as to the meaning of each question and how it should be answered. This involves also a determination of how the necessary data are to be obtained.

All the questions on the forms should be answered—they are considered important. There are ways of getting the necessary information. These should be clearly understood by the officers in order that the reports may be complete—all the questions rightly answered. Then it is highly desired that the completed reports shall be promptly disposed of, following the directions at the bottom of the sheets.

## The Handbook and Quorum Activities

ALONG needed help has recently come into the hands of quorum officers. It is the "brief handbook" which outlines clearly but briefly what the officers of every quorum need to know relative to their duties and how to discharge their responsibilities. As a result, there will undoubtedly be a marked increase in the activities of the Melchizedek quorums of the Priesthood. No longer is there any reason for officers to be in doubt as to what their duties are, nor as to what there is for the quorum and its members to do.

Uncertainties are always nerve-

wracking. They are handicaps to achievement. The "handbook" dispels all of these by presenting simply and clearly to the officers what their duties are.

Officers may obtain these "books" by application to the chairman of their stake committee.

## "A Quorum's Remarkable Revival"

THE article under this title, published on page 395 of the June *Era*, has been reprinted in folder form and will be sent free on application to stake committees and quorum officers. The article will prove very suggestive in ways and means of getting quorums into full activity. Perhaps many quorum officers would like to have this in a convenient form for reference.

## Very Commendable

AMONG the many commendable items in quarterly quorum reports there are occasionally some that could not be improved—they are 100%. Note is made of the following taken from the first quarter reports, 1942:

The 311th quorum of seventy, Webster Stake, reported 100% paid fast offerings.

99% of the high priests of Moapa Stake were reported active and 97% of them attended sacrament meetings and were total abstainers.

The 52nd quorum of seventy, Malad Stake, reported 98% who were active and who kept the Word of Wisdom.

The fifth quorum of elders, South Los Angeles Stake, reported 100% at a monthly quorum meeting and 97% as active in the Church.

The tenth quorum of elders, Logan Stake, reported 100% were active. The 250th quorum of seventy, South Ogden Stake, reported 100% abstainers.

The 376th quorum of seventy, Highland Stake, reported 100% attended sacrament meeting and kept the Word of Wisdom. Also sixty of the sixty-one members of the 315th quorum of seventy and 95% of the third quorum of elders of this stake, were reported as total abstainers.

The high priests of Boise Stake and the seventies of the 94th quorum, Wasatch Stake, were 100% active.

All the high priests of Juarez Stake are total observers.

We extend our congratulations to the officers and members of the above named quorums.

## Can a Man Quit Tobacco?

WE asked Elder Marion G. Romney to get in writing from I. J. Nichols, Jr., the story he told us on a trip when we were recently returning home from a conference. He did so and the following is the statement:

In answer to your letter of April 28 respecting our efforts with an elderly brother and his habits, I submit this story:

About twenty-four years ago I, as bishop, and my counselors made an effort to get every member of the Melchizedek Priesthood to clean up on the tobacco habit. Among the group was a brother who was eighty years of age. When we approached him, he told us he was reared in Missouri on "sowbelly" and whiskey and did not know whether he could quit tobacco or not but would try. A few days later he sent to me his bachelor son who lived with his parents. He told me his father was sick and wanted me to come up.

I went immediately up to his home, about five miles from my place. I found the old gentleman in bed very ill. He had the terrible sallow pallor of nicotine on his face and looked as if death was not far distant. He asked me one question: "Bishop, do you think it better for me to quit tobacco and die or to smoke and live?"

I answered his question with another one: "Would you rather quit, even if it does kill you and be rid of your habit, or would you rather use tobacco and finally go to your grave with the habit fastened to you and perhaps never be able to overcome it because you passed up your opportunity here?"

The old gentleman for answer turned his face to the wall, put his hand out to me, and we clasped hands understandingly. I left him silently.

The old gentleman recovered and moved from my ward without my seeing him again for a period of four years. I was on my way to General Conference when I met him again. He came up to me and said: "Bishop, I am pleased very much to see you again before I die and tell you the last four years are the only part of my life I have really lived." I never saw him again as he died soon after.

We also labored with the old gentleman's son-in-law who finally gave up whiskey and tobacco and became a genealogical worker. In passing, I might say we succeeded in getting all but one of the members of the Melchizedek Priesthood to overcome the liquor and tobacco habits.

Hoping this fills your request, I remain, your brother,

I. J. Nichols, Jr.

## A Bill and a Suggestion

THERE is now pending in the United States Senate, and has been for several months, a bill known as S. 860, introduced by Senator Sheppard (now deceased) relative to the sale of alcoholic liquors near military camps, etc. The bill was referred to the Committee on Military Affairs, May 16, 1941, and



## MELCHIZEDEK PRIESTHOOD

was subsequently reported back without amendment or recommendation.

The bill is as follows:

To provide for the common defense in relation to the sale of alcoholic liquors to the members of the land and naval forces of the United States and to provide for the suppression of vice in the vicinity of military camps and naval establishments.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, that in the interest of the common defense no person, corporation, partnership, or association shall sell, supply, give, or have in his or its possession any alcoholic liquors, including beer, ale, or wine at or within any military camp, station, fort, post, yard, base, cantonment, training or mobilization place which is being used at the time for military purposes, but the Secretary of War may make regulations permitting the sale and use of alcoholic liquors for medicinal purposes. Any person, corporation, partnership, or association violating the provisions of this section or any orders, rules, or regulations made by proper authority thereunder shall unless otherwise punishable under the Articles of War be deemed guilty of a misdemeanor and be punished by a fine of not less than \$100 nor more than \$1,000 and/or imprisonment for not less than thirty days nor more than twelve months.

Sec. 2. That in the interest of the common defense it shall be unlawful within such reasonable distance of any military camp, station, fort, post, yard, base, cantonment, training or mobilization place as the Secretary of War shall determine to be needful to the efficiency, health, and welfare of the Army and/or Navy and shall designate in general orders or bulletins for any person, corporation, partnership, or association to sell, supply, give, or have in his or its possession any alcoholic liquors, including beer, ale, or wine. Any person, corporation, partnership or association violating the provisions of this section or any orders, rules, or regulations made by proper authority thereunder, shall unless otherwise punishable under the Articles of War, be deemed guilty of a misdemeanor and be punished by a fine of not less than \$100 nor more than \$1,000 and/or imprisonment for not less than thirty days nor more than twelve months.

Sec. 3. In construing the foregoing sections of this Act the word "Army" shall extend to and include "Navy," the word "military" shall include "naval," "Articles of War" shall include "Articles for the government of the Navy," the words "military camp, station, fort, post, yard, base, cantonment, training or mobilization place" shall include such places under naval jurisdiction as may correspond to the aforementioned places under military jurisdiction. The powers conferred under this Act upon the Secretary of War are hereby conferred upon the Secretary of the Navy with regard to the naval service. The words "Navy" and "naval" shall include the Marine Corps. The aviation units of both the military and naval service shall be subject to the provisions of this Act.

What is our suggestion? It is this: let everyone who reads and is in sympathy with the bill write to the Senators from his or her state, urging the passage of the bill. It would be very well to get as many others as feasible

to sign your letter with you. "The voice of God is the voice of the people." Certainly, if every Senator knew that the majority of his constituents favored the passage of the bill, it would undoubtedly soon become law. Will you, the reader, act on the suggestion?

Nearly all the great churches of the country are supporting the bill and have forcefully said so. Let us join in this support. Do it now.

You will be interested to know that the above was a law of the United States from 1917 to 1933. It was not a part of the national prohibition law but was swept away when repeal was accomplished in 1933. But surely this bill should become law. It is a much-needed defense measure. Let not the powerfully entrenched liquor interests handicap our boys in their efforts to beat down the enemy.

## NORTHERN STATES MISSIONARY QUARTET CORDIALLY RECEIVED IN OHIO

In an effort to arouse interest in Mormonism among a people indifferent toward all religion, President Leo J. Muir has organized quartets and choruses in the mission to express the good will message of the gospel through the universal language of music. One of these musical units is the Mormon Male Quartet, organized June 15, 1941, at Akron, Ohio, under the direction of President A. Reed Adams. Charter members of the organization were Robert Carpenter of Manti, Utah, first tenor; Conway Grant of Bountiful, Utah, second tenor; Ralph Kidd of Tustin, California, baritone; and Arnold Bangert of Bountiful, Utah, bass.

Shortly after its organization, the quartet made a summer survey tour visiting the Saints in the rural areas, traveling one thousand seven hundred miles in their fifteen dollar model A Ford. Returning to Akron in mid-August, the quartet began a routine schedule of tracting, cottage meetings, and singing visits to non-member friends in homes and hospitals. Many

people were brought close to the Church through good cheer visits to the Akron City Hospital and the Goodyear Hospital.

The elders gained the attention of the Akron *Beacon Journal*, the large daily Akron paper, which featured them in a full page spread showing them in their various activities of studying, singing, tracting, and domestic duties. The *Beacon Journal* is one of the largest papers in Ohio, serving 350,000 readers.

On September 15, 1941, Elder Kidd was transferred to Detroit, while Elder Bangert was called to the Indianapolis district. Elder Bowden B. Kenworthy of St. George, Utah, came into the quartet as bass and Elder Melvin Maughan, of Lava Hot Springs, Idaho, replaced Elder Kidd as baritone. The reorganized quartet spent three weeks in Detroit under Director Abel John Peterson, enlarging their repertoire.

Clive L. Bradford, who replaced A. Reed Adams as district president of North Ohio, acted as master of ceremonies on the programs. The first engagement was at the Mercator Club at the Akron City Club. This was followed by a series of programs presented before the major service clubs of the city, including Rotary, Kiwanis, Lions, Optimists, Chamber of Commerce, Executives, etc. Not only did civic leaders compliment the quartet, but commended the elders for their ideals. Here are a few of the comments recorded:

William Mettler, Goodyear Executive:

I have always wanted to know what it is about Mormonism that will move young men to give up two years of their lives voluntarily in the interest of others.

Harry Ebright, Ohio state treasurer:

Come to see me if you ever get to Columbus. You fellows interest me.

Ed Day, Akron City finance committee chairman:

This idea of singing is great! But there is something more than your singing that impresses. I don't know what it is, but there is something in your faces that is clean and fine. It must be your religion.

Fez Simmons, president, Akron University:

When any Mormon groups come to Akron in the future, have them look me up. We would like to have them appear on an assembly program.

Lee D. Schroy, mayor of Akron:

Your dedication to a cause is what is needed by Americans today.

John L. Prosser, Director, Akron YMCA:

Wherever I have met Mormon missionaries, I have been impressed by them. They

(Concluded on page 464)



Left to right: Bowden B. Kenworthy, bass, St. George, Utah; Robert A. Carpenter, first tenor, Manti, Utah; G. Conway Grant, second tenor, Bountiful, Utah; Melvin G. Maughan, baritone, Lava Hot Springs, Idaho; Clive L. Bradford, Supervising Elder, Salt Lake.

# Melchizedek Priesthood Outline of Study, August, 1942

Text: *Teachings of the Prophet Joseph Smith.*

## LESSON 24

### MAN'S RELATION TO GOD (Continued)

#### 5. Eternal progression

- a. God, in midst of spirits less intelligent than Himself, instituted laws whereby rest might advance like Himself (354)

- (1) Laws to instruct the weaker intelligences that they may be exalted
- (2) Thus enabled to be enlarged in knowledge, power, glory and intelligence

- b. Happiness the object of our existence (255)

- (1) Path to happiness is virtue, faithfulness, holiness and obedience
- (2) Through obedience joy and peace unalloyed
- (3) We came to earth that we might have a body and present it pure before God (181)
- (4) Souls precious in the sight of God (77)

- c. Eternal life is to know God (34, 346-347)

- (1) Really to know Him we must learn how to be Gods
- (2) Must go from one small degree to another, from exaltation to exaltation
- (3) We must begin with the first and learn all the principles of exaltation (348)
- (4) It will be a great while after death before we learn them all
- (5) To dwell with God the soul must be pure as He is pure (227)

- d. Righteous to be heirs of God and joint heirs with Jesus Christ

- (1) To inherit the same glory and exaltation
- (2) To arrive eventually at the station of a God
- (3) Ascend the throne of eternal power

- e. God is thus glorified and exalted in the salvation and exaltation of all His children (348)

#### Discuss:

1. What eternal advantages follow the unending possession of a body?
2. Explain the significance of the statement: "God Himself was once as we are now, and is an exalted man."

## LESSON 25

### THE RESURRECTION

Read *Teachings of the Prophet Joseph Smith*, pp. 62, 84, 107, 149, 199-200, 207, 219, 221, 256-257, 295-296, 302, 309, 325-326, 359-360, 365-367; D. & C. 76:85, 111; 88:15-17, 97-98, 100-101; 93:33-34; 2 Nephi 9:13; Alma 11:41, 44-45; 12:12-15; 3 Nephi 23:7-13; Matt. 27:51-53; Luke 23:43-53; I Peter 3:19.

#### 1. The resurrection universal

- a. As in Adam all die, even so in Christ shall all be made alive
- b. All shall rise from the dead (367)
- c. Christ has assuredly risen from the dead (62, 84)
- d. By His power will the corporeal bodies of all the human family be resurrected (84)

- e. When our flesh is quickened by the spirit, no blood will be in our tabernacle (367; 199-200)

- f. Difference between the body and spirit

- (1) Spirit is matter more pure, elastic and refined than that in the body (207, 302)

- (2) It can exist in the body
- (3) It will exist after death separately from the body
- (4) In the resurrection it will be inseparably reunited with the body (D. & C. 88:15-17; 93:33-34; 2 Nephi 9:13)

- (5) Immortal resurrected bodies can die no more (Alma 11:44-45)

- g. The Prophet's vision of a literal resurrection (295)

- h. All men will come from the grave as they lie down, whether old or young (199)

- i. We have knowledge those we bury here God will bring up again clothed upon and quickened by the Spirit of God (296)

- j. Inexpressible joy of reunion with loved ones

#### 2. Condition of spirits between death and resurrection

- a. The spirit world

- (1) "This day shalt thou be with me in paradise" (Luke 23:43)
- (2) True meaning of "paradise," here is "world of spirits" (309)
- (3) Christ went and preached to the spirits in prison (I Peter 3:19)
- (4) Spirits of all men, good or evil, go to the spirit world (Alma 40:11)

- b. Happiness for the righteous in paradise (Alma 40:12)

- (1) A state of rest, peace and happiness
- (2) Freed from all their trouble, care and sorrow (Alma 40:12)
- (3) Spirits of just men made perfect (325-326; 359-360)
  - (a) Have keys of power and knowledge to communicate to the Saints
  - (b) Can only be revealed in glory
  - (c) Ministering servants to those sealed unto life eternal
  - (d) Exalted to a greater and more glorious work than mortals
  - (e) Near us, and understand our thoughts and feelings
- (4) Mingle there with spirits of loved ones (360)

- c. Spirits of the wicked in darkness and sorrow (Alma 40:13-14)

#### Discuss:

1. Prove from the word of the Lord that all who have lived in mortality will be resurrected.
2. How will the resurrected body excel the mortal body?

## LESSON 26

### THE RESURRECTION (Continued)

#### 3. The judgment

1. Among first principles of the gospel (149, 365)
- b. Men judged according to deeds and

desires (257, 221, 107; Alma 11:41; 12:12-15; D. & C. 76:111)

- c. Our fathers not condemned for not obeying the gospel they never heard (221)

- d. God will deal with all the human family equally (219)

- e. What is wrong under one circumstance may be right in another (256)

#### 4. Resurrection of the just

- a. Resurrection of Saints following the Savior's resurrection (Matt. 27: 51-53; 3 Nephi 23:7-13)

- b. Resurrection of righteous when Christ comes in glory (D. & C. 88: 97-98)

#### 5. Resurrection of the wicked

- a. Some resurrected souls dwell in higher glory than others

- b. Not redeemed from the devil until the last resurrection (D. & C. 76:85)

- c. Live not again until the thousand years are ended (D. & C. 88:100-101)

#### Discuss:

1. Describe the graded condition in the spirit world.
2. Show that God will judge all men according to their opportunities, works, and the desires of their heart.

## LESSON 27

### TRANSLATED BEINGS

Read *Teachings of the Prophet Joseph Smith*, pp. 170-171; 368; D. & C. 7:1-8; 38:4; 45:11-14; 84:99-100; 77:14; 107:48-49; 110:13; Alma 45:18-19; 3 Nephi 28:4-40; Moses 7:18-21, 31, 68, 69; 8:1-2; Gen. 5:24; 2 Kings 2:11; John 21:20-23; Rev. 10:8-11; Heb. 11:5.

1. The state of translated beings (170-171)

- a. Not taken immediately into the presence of God

- b. Not yet given an eternal fulness

- c. Their place of habitation is that of the terrestrial order

- d. They are held in reserve to be ministering angels to many planets

- e. Distinction between actual resurrection and translation (171)

- f. Translation delivers from tortures and sufferings of the body

- g. They will yet enter into a better resurrection, of rest and glory

#### 2. Translation of Enoch and his city

- a. By faith Enoch was translated that he should not see death. (Heb. 11:5; Gen. 5:24; D. & C. 107:48-49)

- b. Enoch and his city separated from the earth (D. & C. 45:11-14)

- (1) Because of their righteousness

- (2) Removed from wickedness and abominations of the world

- (3) Reserved to return in a day of righteousness

- (4) Taken to the Lord's bosom (D. & C. 38:4; Moses 7:31)

- (5) City of Zion taken to heaven Moses 7:18-21, 23, 31, 68, 69; 8:1-2)

- (6) It is to return to earth (D. & C. 84:99, 100)

#### Discuss:

1. Show that mortals have been translated because of (a) personal worthiness, and (b) a mission to perform.

2. Will translated beings yet have to pass through a change equivalent to death, from mortality to immortality, without enduring the pain of death?



# Aaronic Priesthood

CONDUCTED UNDER THE SUPERVISION OF THE PRESIDING BISHOPRIC. EDITED BY LEE A. PALMER.

## THE AARONIC PRIESTHOOD

### Logan 10th Ward Priests Have 100% Attendance Record

*Twenty-eighth in a series of articles written by the late Elder Orson F. Whitney of the Council of the Twelve. Published originally in "The Contributor."*

THE object of the law of consecration, which every member of the Church was commanded to observe, is to make the Saints equal in earthly as in heavenly things. We are taught that it is an everlasting order, for the salvation of men until the coming of Christ, and that only by obedience to its principles can Zion be redeemed and the way prepared for His coming. Those who fail to keep this law are not to have their names enrolled with the people of God, neither is their genealogy to be kept, nor the names of their fathers or their children to be found in the book of the law of God. As the result, when the time shall come for the land of Zion to be redeemed and the city of Zion to be built, such persons will have no part or lot in that glorious work or its reward.

Concerning the final establishment of the United Order upon the land of Zion, an event which is soon to transpire, the Lord, speaking through His servant Joseph, on the twenty-seventh of November, 1832, uttered this prediction: "And it shall come to pass that I, the Lord God, will send one mighty and strong, holding the sceptre of power in his hand, clothed with light for a covering, whose mouth shall utter words—eternal words; while his bowels shall be a fountain of truth, to set in order the house of God, and to arrange by lot the inheritances of the Saints, whose names are found, and the names of their fathers, and of their children, enrolled in the book of the law of God: while that man, who was called of God and appointed, that putteth forth his hand to steady the ark of God, shall fall by the shaft of death, like as a tree that is smitten by the vivid shaft of lightning; and all they who are not found written in the book of remembrance, shall find none inheritance in that day, but they shall be cut asunder, and their portion shall be appointed them among unbelievers, where are wailing and gnashing of teeth. And they who are of the High Priesthood, whose names are not found written in the book of the law, or that are found to have apostatized, or to have been cut off from the Church; as well as the Lesser Priesthood, or the members, in that day, shall not find an inheritance among the Saints of the Most High."

(To be continued)

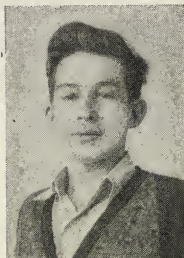


The six priests shown above had a perfect record of quorum meeting attendance during the entire year of 1941. They are members of the Logan Tenth Ward, Cache Stake.

Seated at left is Bishop Albert Webber, quorum president, and at right, Von H. Robertson, quorum adviser. Standing, left to right, are Joseph E. Lawrence, Robert Lawrence, Donald James, Glen Groll, Dale Webber, and Don Steffenhagen.

In addition to the fine record of these priests, all quorums of the Aaronic Priesthood of this ward have qualified for the Standard Quorum Award for five consecutive years and are working hard for the special sixth year award for 1942. Otto Lundberg is ward chairman, with Aaron Amacher and Fred Datwyler as advisers, in addition to Brother Robertson.

During the eight-year administration of Bishop Webber and counselors, W. H. Bell and Fred Datwyler, only one male member of the ward has become twenty-one years of age still holding the Aaronic Priesthood.



ARNOLD CALL

### Unusual Attendance Record

From the Dublin Ward, Juarez Stake, comes word that Arnold Call, a deacon, has a perfect attendance record at quorum and sacrament meeting and has never failed in a Priesthood assignment during his entire three years as a deacon. This is a splendid example of loyalty and devotion.

Arnold is the son of Bishop Anson B. Call of the Dublin Ward, and is now being ordained a teacher.



AARONIC PRIESTHOOD OF CARDSTON 2ND WARD ENJOY SOCIAL SPONSORED BY EXTENSION GROUP

Under the direction of Bishop Lyman Rasmussen of the Cardston 2nd Ward, Alberta Stake, a rousing social was held recently for the ward Aaronic Priesthood membership. The young men shown above were guests of the ward Aaronic Priesthood extension plan group included in the photograph. Eldon J. Card, chairman of the ward Aaronic Priesthood committee, was in charge of all details for the ward bishopric.

The leaders of the priests, teachers, and deacons in Priesthood, Sunday school, and Y. M. M. I. A., recognize these three activities as integral parts of the program suggested for the development and growth of the young men of the Church.

# Ward Teaching

CONDUCTED UNDER THE SUPERVISION OF THE PRESIDING BISHOPRIC. EDITED BY LEE A. PALMER.

## Recommendations on Ward Teaching Assignments

It is felt to be far more advisable that ward teachers be assigned to visit each and every L. D. S. home in a given district rather than assigned families of a certain group living in various parts of the ward.

In some instances, high priests, seventies, and elders are being assigned as ward teachers to visit only their respective quorum members, leaving all others to be visited by whomever the bishop may assign. This is not recommended. It is confusing, and there is a great possibility that many homes will be overlooked each month.

The recommended plan is that ward teachers be assigned a given district and held accountable for each home therein and none other. They should be so well acquainted in their respective districts that they know immediately when a family moves in or out. This plan will undoubtedly insure better results, and it is hoped will be adopted in each ward throughout the Church not now following this recommendation in this activity.

## On the Book Rack

(Concluded from page 445)

The author has done exceptionally good work in recreating an epoch of great significance to our age.—M. C. J.

### IF YOU PLEASE!

(Betty Allen and M. P. Briggs, Illustrated. Lippincott Company, Philadelphia. 1942. 239 pages. \$2.00.)

THIS book which bears the subtitle "A Book of Manners for Young Moderns" will be of great importance for those who are puzzled by the intricacies of the social graces, and yet who are eager to avoid glaring errors.

The book is complete, even to a bibliography and an index, as well as to instructions on the correct pronunciation of foreign words that find their way into menus, which makes it doubly usable. And the cleverly executed illustrations make the book twice as inviting.—M. C. J.

THE HOUSE IN THE RAIN FOREST (Charis Crockett, Illustrated. Houghton Mifflin Company, Boston. 1942. 300 pages. \$3.00.)

WITH the intense interest in New Guinea, this book cannot fail—and deservedly should not fail—to command a wide reading public. The author and her husband were sent out by the Philadelphia Academy of Natural Sciences to study and photograph anthropological types. In order to do this scientifically, they settled in a remote village of the New Guinea cannibals, called Madik. Their experiences in this community make unusual as well as sociologically significant reading.—M. C. J.

## WARD TEACHERS

AND if any man among you be strong in the Spirit, let him take with him him that is weak, that he may be edified in all meekness, that he may become strong also.

Therefore, take with you those who are ordained unto the lesser priesthood. . . . (D. & C. 84:106, 107)

### SUGGESTIONS FOR WARD TEACHERS

Teachers should be actively interested in their people. They should visit them in times of illness and death. They should be aware of the spiritual, physical, and temporal status of their people to such an extent that distress and want may be reported at once, and appropriate assistance to the worthy be provided without delay.

In keeping with the duties assigned to teachers by revelations, it is highly appropriate, where making a formal visit, to ask each member of the family questions containing the following import:

1. Are you in harmony—
  - a. With your neighbors and associates?
  - b. With ward, stake, and General Authorities of the Church?
2. Are you attending to your Church duties—
  - a. As a member  
Attending meeting, fasting once each month and paying fast offering, paying tithing, and participating in ward social functions?
  - b. As an officer  
Setting proper example, attending council meetings, etc.?
3. Are you attending to secret and family prayers?

## Ward Teachers' Message for August, 1942

### FASTING, PRAYER, AND OFFERINGS

"... I give unto you a commandment that ye shall continue in prayer and fasting from this time forth." (D. & C. 88:76)

President Joseph F. Smith has pointed out that if this commandment were obeyed, "It would call attention to the sin of over-eating, place the body in subjection to the spirit, and so promote communion with the Holy Ghost, and insure a spiritual strength and power. . ." (Gospel Doctrine, page 299)

Surely such blessings are most desirable; they may be ours through obedience to this law of the Lord. Latter-day Saints should carefully analyze the blessings so forcefully directed to their attention in the words of President Smith.

To abstain from two meals each fast day and contribute their cash equivalent for the blessing and comfort of the poor brings added joy to the faithful Latter-day Saint. It is a privilege to pay fast offerings.

President Heber J. Grant has given the following counsel and promise on this subject:

"Let me promise you here today that if the Latter-day Saints will honestly and conscientiously from this day forth, as a people, keep the monthly fast and pay into the hands of their bishops the actual amount that they would have spent for food for the two meals from which they have refrained; and if in addition to that they will pay their honest tithing, it will solve all of the problems in connection with taking care of the Latter-day Saints. We would have all the money necessary to take care of all the idle and all the poor.

"Every living soul among the Latter-day Saints that fasts two meals once a month will be benefited spiritually and be built up in the faith of the gospel of the Lord Jesus Christ—benefited spiritually in a wonderful way—and sufficient means will be in the hands of the bishops to take care of all the poor."—Church Section, *The Deseret News*, June 18, 1932.

### HERNAN CORTES

(Salvador de Madariaga. Macmillan Company, New York. 1941. 554 pages. \$4.00.)

IT TAKES a Spaniard to explain a Spaniard!—and what an explanation this present-day scholar makes of Hernan Cortes, conqueror of Mexico! No drab tale, this unfolding of a man's dream of empire and its subsequent collapse as a result of his lack of wisdom and foresight. Arriving at nineteen years of age in the land which was to

be to him the greatest love of his life, Mexico, Cortes' dramatic story unfolds until it becomes an experience for all who read.

Many readers will disagree with the author's concluding statement: "Cortes, great in his achievement, was greater still in that his tragic life is a fit symbol of the tragedy of man on earth."

One thing with which the reader cannot disagree is the scholarly attitude of the author, who annotates his text thoroughly. —M. C. J.



## NEW ZEALAND RECORDS

By May Penrose Pearce

IN 1642 Abel Tasman discovered New Zealand. He was attacked by hostile natives and sailed away. New Zealand slumbered undisturbed by white men for more than a century until Captain Cook made his first visit in 1769. He made five voyages to New Zealand, the last in 1777. Next came whalers in 1791. Then came the missionaries strengthened by the great-hearted Samuel Marsden who preached his first sermon in New Zealand to a great gathering of Maoris on Christmas Day in 1814, at the Bay of Islands in the North Island. Steadily the country was approaching great changes, and as early as 1840 came the symbol of those changes with the signing of the Treaty of Waitangi, February 6, 1840, which marked the official beginning of British rule. This was closely followed by organized settlement.

As far back as 1837, the New Zealand association had been formed to colonize the North and South Islands. The active process began in 1839 when the ship, *Tory*, departed for New Zealand and arrived there August 16, 1839. This was the pioneer and official ship. On January 22, 1840, the first genuine passenger ship, *The Aurora*, arrived at Wellington with one hundred fifty passengers. Five days later the lieutenant-governor arrived in the Bay of Islands and established a settlement at Kororareka or Russell. This settlement may be claimed as the founding of the country. After the signing of the Treaty of Waitangi, Kororareka was abandoned as the projected capital and Auckland was selected. On September 16, 1840, the Union Jack (British flag) was hoisted.

More passenger ships began to arrive on October 9, 1842. To Wellington, the present capital, came the ships, *Aurora*, *Oriental*, and *Adelaide*. The first of the Otago settlers arrived on the *John Wickcliffe*, *Phillip Laing*, *Victory*, and *Blundell*, from March 23 to September 21, 1848. Then came the settlers to Canterbury in the four ships, *Randolph*, *Charlotte Jane*, *Sir George Seymour*, and *Cressy* arriving December 16, 17, and 27, 1850, bringing approximately five hundred eighty passengers. These are the four largest settlements. Other settlements followed though smaller than the first, such as Hawkes Bay, Poverty Bay, Taranaki, Nelson, Marlborough, and Wanganui.

The pioneers were chosen for their quality, and many of them were of high social standing and representatives of well-known English families. The records of these people have been preserved in a fairly well-organized

## "SEEK AND YE SHALL FIND"

THE writer of this article traveled through New Zealand for two years, 1925-1927, before her departure for Utah, searching for and finding these records. Returning to New Zealand in 1934, she spent two and one-half years searching all the largest libraries and found two hundred more books on the settlers of New Zealand. A catalogue file has been compiled of this additional information for the Genealogical Library.

condition, but many of them are not yet in print. The most important are compiled in six large volumes under the title of *Encyclopedia of New Zealand*. They are: Vol. 1, *Wellington*, 3,456 records; Vol. 2, *Auckland*, 2,652 records; Vol. 3, *Canterbury*, 4,104 records; Vol. 4, *Otago*, 3,456 records; Vol. 5, *Nelson, Marlborough, and Westland*, 2,184 records; Vol. 6, *Taranaki and Hawkes Bay*, 2,414 records.

These records in most instances give the name of the pioneer, his date and place of birth, whom he married, and the issue of the marriage. They are the connecting link between the pioneer who came to New Zealand and his or her progenitors in the mother country. The genealogy of many of these people can be traced from these records through the English books in the Genealogical Library. Many lines of the Saints here converge into these New Zealand lines. Some of the Latter-day Saint missionaries who went to New Zealand found relatives there.

Other records such as town clerk and cemetery records have been gathered and compiled into four volumes—North Island Volumes 1 and 2, and South Island Volumes 1 and 2—about eleven thousand records. These should be used in conjunction with the encyclopedias before mentioned, as they are records of the descendants of the pioneers. The early shipping lists af-

ford another source of information. These lists give the emigrant's full name, age, his wife's name, children's names, their ages, place of departure in England, and date of sailing. The lists of the first ships to Otago, one thousand fifty-five passengers, and the first four ships to Canterbury, one thousand two hundred twenty-eight passengers, are now available and other lists are coming through.

The early records in print, copies of which are in the Genealogical Library, are:

From Wellington:

1. *Burgess Roll of Wellington*, 1843. It contains name of settler, his residence and occupation. 151 names.

2. *Early Wellington*, with 5,616 names of pioneers who settled there.

From Masterton:

3. *Masterton Pioneers*, 1874-1880.

From Christchurch:

4. *Christchurch Directory*, 1879—2,788 names.

From Banks Peninsula:

5. *Banks Peninsula*—308 names.

From Waikaitou:

6. *The History of Waikaitou*—655 names.

7. *Earliest New Zealand*—4,621 names.

There are also three volumes of newspaper statistics—births, marriages, and deaths.

The World War I took its toll of men of New Zealand and the Rolls of Honour are recorded on monuments in the towns. *The Anzac Memorial Book* has the names of World War casualties and is with other *Rolls of Honour of New Zealanders* on the shelves of the library.

Finally, the Registrar-General, Wellington, New Zealand, has the records of all births, marriages and deaths since 1840. In the index file of the Genealogical Library a card is deposited giving particulars of the requirements on the birth, marriage and death certificates.

Perhaps some of the other wards would be interested in knowing what we are doing down here in Elysian Park Ward in southern California. We do much temple work. We attend the library regularly. We have temple excursions twice a year.

About sixty Saints attend our genealogy class in Elysian Park. We do a variety of interesting things. Every ten chapters in our lesson book we have a quiz contest. The men team against the women, and we find the men are pretty hard to beat—in fact—it's about a tie so far. We have an "Information Please" program occasionally. We se-

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## ELYSIAN PARK WARD, SAN FERNANDO STAKE, REPORTS



ELYSIAN PARK WARD GENEALOGICAL GROUP

# Music

## ORGAN ACCOMPANIMENT

By Dr. Frank W. Asper,  
Tabernacle Organist

ONE of the most eminent authorities has declared that no instrument offers such a field for triflers as does the organ, because on no other can so many effects be produced by merely mechanical means. This marvelous contrivance of man's ingenuity has developed into something resembling a combination of many instruments, and from its comprehensive nature it gives an effect of permanence second only to the building in which it is installed. That the tone of the organ can be sustained indefinitely also suggests eternity in its voice.

Now in spite of the instrument's growth to mammoth proportions and the multitude of pistons, buttons, pedals, and other mechanical helps, physical force is no longer a necessity in its playing. Thanks to electric action, everything is now so light that the manual touch resembles the touch of the piano, and a child may play it as easily as an adult. Certainly the modern pipe organ ranks easily in the foreground among the triumphs of musical advancement.

With all these advantages over the days when playing the organ was a physical feat, this modern ease of manipulation, with an endless variety of tone color may easily become a pitfall. There is often to be found that type of

mind which, finding so much ready without effort, imagines there is little for the player to do. Too many, who consider earnest study and technic unnecessary, waste precious time at the console, revelling in one tone color or another, encouraging an appetite for purely sensuous tone, and forgetting the content and spirit of real music.

Many organists do not estimate the instrument's power well. It must always be remembered that organ tone does not affect the player as it does the congregation, especially when the console is near the pipes and the hearers are some distance away. Some organists draw every stop and coupler, and blithely continue playing as long as they feel so disposed, with no distress to their eardrums or nerves, from the unending full organ. They do not feel the tremors created throughout the auditorium from the loud and heavy vibrations. Full organ has its place, but only at long intervals, and then only for a short time. So much loud playing in church, if frequently indulged in, declares a want of good taste and proclaims a lack of refinement.

Registration is such an important subject that many books have been written on it, and nowhere is discretion more needed than where certain solo and fancy stops are concerned. An effective *vox humana* occupies a prominent place in most organs, but it should be used with discretion, certainly not

to accompany the hymns and choir, as I have at times heard it. Just as a diet of candy is not advisable, so too much of the saccharine quality of the *vox humana* tone is apt to sicken the ear. The eight foot manual tone is the real substance of the organ, and is the foundation on which all registration should be built.

Often a player's partiality for other stops or combinations becomes a nuisance. Next to the *vox humana*, the oboe is probably the one worked the most overtime. It is a very easy thing to get into fixed habits of registration, and the organist should always be looking for new effects, because of the tendency to use the same stops year in and year out.

The tremolo is an invaluable stop, in good hands. But perpetual tone-shaking on the organ is no more attractive there than in the voice, especially when a full, solid tone is desired.

Like loud playing, dwelling long on the extremes of pitch, the very high and the very low, is also a reprehensible practice. Moderation is badly needed today in all walks of life, and in no department of art is such a return to sanity more timely than in the music of the civilized world. To dwell for a long time on the highest manual or the lowest pedal tones grates on one's nerves. We all know what a relief it is when such a sound stops and we hear tones that are more normal.

## MELCHIZEDEK PRIESTHOOD

(Concluded from page 459)

are a good influence among the boys at the "Y."

Douglas Rea, Director Akron Goodwill Industries:

My life has been made richer through knowing you boys and knowing a little of that which you are giving to the world.

Walter Tunks, Rector St. Paul's Episcopal Church:

You know, we carry a lot of crazy ideas around in the back of our heads. We have been led to believe that Mormons are peo-

ple who go around with long flowing beards and here we find they are handsome young men with beautiful voices.

Equally interesting comments came from Frank Kroeger, county clerk; Ralph Dauby, manager of the O'Neil Company; C. W. Seiberling, rubber magnate; and Ralph Waterhouse, superintendent of schools.

In addition to service club and high school assembly programs, the quartet presented radio programs, along with programs for several churches, conventions, and other organized groups. On

November 23rd was begun a series of fifteen minute Sunday afternoon radio programs on station WAKR. These will run until the quartet leaves North Ohio.

In the period from October 7th to December 13th the quartet appeared before sixty-four non-member audiences totaling approximately twelve thousand people.

The quartet has now moved to Cleveland, Ohio, where they are dispensing good will for the Church in that city.

By Clive L. Bradford.

## GENEALOGY

(Concluded from page 463)

lect four experts—assign each one his topic—and then fire questions at these four experts. We love it. We dramatize several of our lessons—and that does help us remember the objective. By passing out typed questions on the lesson, we find class activity very stimulating.

We feel that much of our success can be attributed to the faithful endeavor of the chairman of our Elysian Park Genealogical Society—Harry Robinson and his wife, Mary Robinson, who is

the secretary of the Genealogical Society. They continually visit the Saints, help in research, work out problems, and do their own research.

Here are a few statistics for our class: There are sixty family records kept in our ward. Twenty-five of these families are doing their own research. Last year we did four hundred forty-two baptisms, five hundred seventy-eight endowments and one hundred twenty-eight sealings.

In our temple proxy fund, our stake (San Fernando) gave more money for

this purpose than any other stake in the temple's area, to the Mesa Temple in Arizona.

In the stake, our little ward is at the head of the list in giving money for temple proxy work, the amount being thirty-four dollars.

Although we are a very small ward, we feel that we are accomplishing some good. We know that this is due to the prayers of the faithful, the humility of the Saints, and the help of the Lord, Jesus Christ.



# Mutual Messages

THE standards set forth in the pamphlet "Girls of the M. I. A." formed the basis for the theme of the San Diego Stake Gold and Green Ball. Six floral arches placed in tiers on the stage, each representing an ideal, created the setting for the queens. The six standards or ideals depicted, each one being represented by the queens of each ward and her attendants. They represented: Charm, Culture, Poise, Beauty, Intelligence, and Spirituality. The stake gleaner organization presented each queen with a gleaner pin and the booklet, *Personality and Charm* by Katie C. Jensen. Thus each girl took home a little remembrance she will always cherish.

## ATTENDANCE RECORD

At fourteen years of age Laura Woofenden became a Bee-Hive Girl in the Pleasant Green Ward of the Oquirrh Stake.

Here she received a number of awards and was chosen one of the two Bee-Hive Girls to represent Oquirrh Stake at June conference in Salt Lake City. At graduation she was an honor Bee and received the Bee-Hive ring. In her Junior year, Laura was a class officer as well as taking parts in the M. I. A. dramas of both ward and stake. She has since taken part in at least twelve plays.

In 1932, she decided to try for a perfect attendance record in the M. I. A. Since that time she has been neither absent nor tardy—ten years of perfect attendance!

During the years as a Gleaner, Laura has held many offices and won much honor. At present she is a member of the stake M. I. A. chorus, a Sunday school teacher in Pleasant Green Ward, and cares for the little children each Tuesday while their mothers attend Relief Society.

We are very proud of Laura Woofenden in the Pleasant Green Ward.

(Continued on page 466)



1. Twin Queens of the Pasadena Stake Gold and Green ball.
2. 3 and 4. Three generations of the cast of "It Shall Keep Thee," a three-act play presented by the Colonial Heights Ward, Portland Stake.
5. Gleaner Girls of the Heber First Ward, Wasatch Stake, binding their sheaf.
6. Laura Woofenden of Pleasant Green Ward, Oquirrh Stake, who made a record for perfect attendance in M. I. A. (See write-up this page).
7. Cheyenne Ward, Denver Stake, Gold and Green ball queen and her court.
8. Gleaner Girls of the Payson Second Ward, Nebo Stake.
9. Mr. and Mrs. Matthew Burnett, who had a family of thirteen children, twelve living, eleven married and all married in the temple. (See write-up on page 467)
10. Nampa Second Ward, Nampa Stake, Choir, consisting of fifty voices.
11. Queen of the Gold and Green Ball of Casper Branch, Western States Mission.
12. Highlights of the Bear River Stake Gold and Green ball.

## Mutual Messages

(Continued from page 465)

### BISHOPRIC PLAYS BASKETBALL

**T**HE Denver First Ward has something which it thinks is unique in the Church. The entire bishopric plays basketball.

The Denver Stake is one of the newer stakes and Church-sponsored basketball is just getting started there.

Bishop Edward E. Drury, Jr.; first counselor, Thomas H. Butterfield; second counselor, Elmo C. Higginson; and ward clerk, L. Winn Madsen, were mainstays on the squad all year. The remainder of the squad was also dominated by other ward officers as it included the Y. M. M. I. A. president, Virge M. Butler, his first counselor, Cecil B. Jacobsen, the Scoutmaster, M. Waldo Romney, and the M Men class president, B. Sam Hansen.

The team had a very successful year, finishing in first place in the league after being undefeated in league play all season.

### PICTURE BUTTE NAMES QUEEN

**T**HE Picture Butte Ward, Lethbridge Stake, Gold and Green Ball was held in January. Miss Lorna Gourley was crowned queen of the M. I. A. by Y. M. M. I. A. President Roscoe F. Gibb.

### A DEEPER NOTE

**R**ECREATION has a special task now. These times are not ordinary. The whole world is on fire. Men's minds are strained almost beyond the breaking point. This appears to be a crazy, madman's world. In such a world the need for the recreation program is increased many fold, for mental balance and sanity and physical reserve become increasingly important.

Recreation now, in such a crisis, in a catastrophic world, with the future even for the United States uncertain, with young men wondering what is to happen to them, whether they may be called to battlefields, with mothers sick with fear for the future of their sons—recreation now must have, if possible, a deeper note, not something to be talked about, but an atmosphere that, just naturally builds morale, that holds people steady.

Men, women, and children should go on living. "The play should go on"—not as if there were no fire raging—but in spite of the fire. Now it should be not only living for its own sake but recreation that will keep us sane and strong for facing unafraid the world and all that happens that we may do our part without undue haste, with as much calm as may be.

Howard Braucher  
Editor, *Recreation Magazine*  
2827 S. E. Stephens  
Portland, Oregon  
April 26, 1942

Dear Brother Robinson:  
Our spring dance festival Friday night  
466



1. "Queen of Hearts" of the Twin Falls Gold and Green ball and participants.

2. San Francisco Gold and Green ball queen.

3. The Grand March which was the climax of the evening at San Francisco Stake Gold and Green ball.

4. Susanville Ward, Reno Stake, Gold and Green ball queen and attendants.

5. First Annual Western New York Gold and Green ball at Palmyra, New York.

6. Part of the decorative scheme of the First Annual Western New York Gold and Green ball.

7. Crowning of queen at the Inglewood Stake Gold and Green ball (photo by Weight).

8. Dance demonstration at the Inglewood Stake Gold and Green ball (photo by Weight).

9. Queen and attendants of the Central Florida District Gold and Green ball.



## MUTUAL MESSAGES

was so outstanding that I am taking the pleasure of describing it to you. . . . The setting was white lattice work, picket fence and archway with flowers and ivy entwined. Twelve trellises with the gold letters M. I. A. were between the windows. Over the archway the letters M. I. A. were made by little golden electric light globes. Through this arch all participants entered after coming through the stage doors on to the floor, meeting at the arch, then going into their positions on the floor.

In one corner near the stage . . . we built the most beautiful rock garden. Brought the rockery plants from our gardens, primroses, bright azaleas, pansies, iris, ferns, etc., then a palm at the back. We had two small pools, with weeping willows gracefully touching the water's edge. Little electric lights were hidden through the garden with reflections in the pool and then from the projection room we had the huge spot light played on the entire rockery. To captivate the entire audience we had two live baby ducks that stole the show by swimming around in the pools, then standing on the rocks as though having a sun bath. The spectators were so enthralled with the ducks and the scenic effects that the evening would have been successful even that far, but when the beautiful flower show began, there wasn't a sound throughout. They were truly entertained.

We have worked diligently to learn a few of your dances well and you would have been pleased. Bill and Lone Powell really put their hearts and souls into the work, and as hard as Bill is to please, this time he was walking on air and said it even exceeded his expectations. . . .

Our orchestra consisted of nine girls all in pastel formals and the chorus of women was superb. They too were in pastel formals. Male quartet was excellent.

We had a number such as President and Sister Desla Bennion, Bishop and Sally Stratford, stake board presidency and wives, and our local M. I. A. presidency acting as hosts and hostesses and instead of having a formal receiving line at the door, we had

them in various places throughout the hall, making sure that all were enjoying themselves to the utmost. This was given entirely by our ward, but we invited all the other wards as our guests. We had between four and five hundred present and they were deeply impressed and very appreciative of the beautiful and memorable evening. We had many comments such as "This is the finest dancing party we have ever attended!"—"One of the choicest social occasions the ward has ever had," etc. . . .

—Rose D. Hardy.

## MR. AND MRS. MATTHEW BURNETT'S OUTSTANDING RECORD

By Evelyn Burnett Bowers

DURING their forty-three years of married life Brother and Sister Matthew Burnett have had thirteen children. The tenth child, which my mother says is her titling, lived three weeks; as yet, the other twelve are living. At the present time eleven children are married, all of them in the temple, three of the boys have been on missions, all keep the Word of Wisdom, all pay tithing, and all are engaged in Church work. When anyone commends my parents their reply is always, "It's God's work."

During a flu epidemic in 1921, my father was in Wyoming with some cattle, and my mother was alone with eleven children, all with the flu. Nor could she get help of any kind. She nursed a five-month old baby, milked and fed ten cows, took care of two teams of horses, carried water from a well, kept wood chopped for a fire going constantly, and washed and ironed every day.

When we asked how she managed

and why she didn't get the flu, she replied that she felt herself coming down with the disease, but prayed to God that she should have strength to take care of her family. Instantly the feeling of sickness left her.

This is just one instance in the noble lives of my parents.

I'll make a challenge to the Mormon people. If they will follow the example of these two people and have the same courage and faith, then this Church can expect wonderful blessings in carrying through God's work.

## Our Country Saints

(Concluded from page 443)

have been doing missionary work since they joined the Church. They may live in obscure and remote places, but they are living examples. The faith that they exercise in their belief of the gospel and of Church leaders is a wonderful virtue. Along with their faith and belief in the Church they have a loyalty to their country pitted deep within their souls. They are a people that are still a foundation of the country and the Church. Many leaders have come from the farm and rural communities.

May God bless these people that they will always be a living testimony to other people; that they will always hold high the ideals and standards of the everlasting gospel, and receive the blessing that has been promised. "If thou wilt do good, yea, and hold out faithful to the end, thou shalt be saved in the kingdom of God, which is the greatest of all the gifts of God; for there is no gift greater than the gift of salvation." (D. & C. 6:13)

## INTERWEAVINGS

(Continued from page 433)

I need to feel your presence through that greater Presence; when I pray, I want to feel that you receive my prayers through Him. When I think of you, I want you to feel that my love for you lives as I live.

"I am a little tired tonight, so my letter will not be over long. I caught cold at a party we went to last night, and I'll have to be up early in the morning. It seems as though the children can think of a thousand ways of dirtying the house, and you know what a fuss my husband makes about little things like that. . . ."

Laura put the letter away, thinking about what Marianne had said. She sighed. Faith was not a thing you merely put out your hand for and took. It had to come with wisdom.

AFTER lunch she did the dishes, took the newspaper Arthur

had brought her and a magazine and called to the children. They had built the outlines of a house with colored rocks in the moist dirt under the willows. Grace said, "How would you like to live in this great big house, Mama? See, we made a barn for the horses, too. We could have white horses, couldn't we?"

Laura said, "Who wants to go for a walk with me?"

The children clambered about her, each holding to a finger. They found a green spot where the east fork of the stream wound quietly through quaking aspen and young cottonwoods. The children played among the wild vines, weaving a "secret" room for themselves. Laura thought of Marianne, of her own life, of her marriage to Art. The letter would have been written at least three days ago. What would her sister be doing at this moment?

There was green moss growing on

the rocks of the stream in the shadow of a pine tree. Where the sun broke through, young fish, small as needles, flashed by, weaving back and forth, their bodies almost transparent, their eyes big and protuberant. A green, hairy hop-vine leaf floated slowly by. Sensing the beauty of life, Laura felt pleasure touch her and leave her like falling drops of rain warmed in the sun. There was a reaching out within her toward something greater than herself. She was not uneasy about Arthur's absence any longer.

The chill of approaching evening was in the green shade of the trees when she called the children to her and walked back down the road toward home. They were beginning to be tired now, and were less talkative than before. Little Stephen had dirt about his eyes where he had rubbed them with a grimy fist. She thrilled to the warmth of his small hand as it clutched hers.

(Concluded on page 468)

## INTERWEAVINGS

(Concluded from page 467)

There was a car at the gate when they crossed the bridge and turned the bend in the road. It was Will's car. She was disappointed when she did not see his wife Martha with him. Visitors were so few.

Will saw her and stepped out of the car. His three small boys were with him, eyes big, sunburned hair, large white teeth that filled their mouths. They remained in the car, silent and watchful, following her approach with interest.

"Hello, Will. This is a pleasant surprise."

"Hello, Laura." He seemed uneasy, shifting his weight from foot to foot. "Where's Art?"

"Why, he went to Red Hole today early. He didn't plan to get back until late this evening. Is there anything wrong?"

"No. Nothing." He played with the coins in his overall pockets. "Say, Laura, I just got a phone call from the city. Marianne's husband phoned to tell you she died this morning of pneumonia. She wasn't sick more than a couple of days. Martha was going to come, but she—"

Laura's face was in her hands. Suddenly she began to cry aloud; her babies clung to her, frightened by a something which they could not understand. The little boys in the car stared at her, Will was awkward and embarrassed. He watched her

until the first weeping spell had passed, and then with a few words of comfort, drove away. Suddenly she was alone, the small sides of the valley closing in upon her and shutting her away from all the universe. The whisper of the creek echoed on nothing, its sound bouncing against a hollow sky. Marianne's face milled before her in a hundred scenes from life, little scenes she had forgotten until now; Marianne's voice spoke to her as clearly as if she were remembering it freshly. And now there was nothing but death in those memories. Death was a hollow box on which one pounded and received only echoes, never the reality.

LAURA did not return to the house, but walked past the gateway and down the road, over and across the other bridge and past the grove of chokecherry bushes that fringed the stream. The children still clung to her, whimpering. She sat down on a rock beside the road and suddenly began to sob again, her face on her knees. Stephen broke into a frightened wail. Grace, in a wavering voice, said, "Don't cry, Momie." Laura wept until part of the bitterness was gone, until some of her reason began to return. She knew she must find something to help her want to live until Arthur came home.

She took the children by the hand

and began to walk back toward the house. In a bend of the road a mother grouse hurriedly ushered her small, spotted-backed youngsters to the shelter of a sage bush. Laura began to remember things—Marianne's letter: "... there is a something greater than those memories. ... I want you to feel sure of it because I need to feel your presence through that greater Presence; when I pray, I want to feel that you receive my prayers through Him. When I think of you, I want you to feel that my love for you lives as I live."

Dusk had come down upon the land, but there was no longer the great emptiness about the valley Laura had felt at first. She began to feel that there was something near her greater than herself, a Presence able to comfort because of a wisdom greater than her own. "Oh, Lord," she prayed, "give me the strength to believe in Thee and in Thy greatness."

Peace began to come to her slowly, like soft music. Arthur would come soon. She remembered him as he had kissed her that morning. "My dear, you are too young yet to be all-wise, but you have the courage to wait for wisdom. That is the thing we pray for together."

Waiting for Arthur, she prayed again, knowing that his prayer would be with her now, wherever he was, thinking of her.

## SPIRITUAL REARMAMENT AND MORAL DEFENSE

(Continued from page 434)

In Nephi's vision of the Revolutionary War he observed that "the power of God was with them [the American colonists], and also that the wrath of God was upon all those that were gathered together against them to battle. ... And that the gentiles that had gone out of captivity, were delivered by the power of God out of the hands of all other nations."

This providential protection is a privilege that each generation must earn for itself. Dr. Thomas Nixon Carver has written of those who have put themselves in harmony with God and have thus become "the children of God":

They must not think that they hold this position by any permanent tenure. It is a tenure that must be earned through successful competition by every generation. A people which imagines that it has earned this position once and for all will find itself most ruthlessly dispossessed of its inheritance whenever another people arises who

obey the objectively manifested will of God more completely than they do.

A nation, church or community cannot live on its past any more than an individual can. The fate of the Jews ought to teach us that. Nothing could be more futile than to argue that because the church is God's own institution, therefore, it cannot fail. Whether it is God's institution or not will be determined by whether it fails or not. It is not a question of origin, but a question of outcome. Which is the true church is not a question of the past; it is a question of the future.<sup>2</sup>

The blessings of heaven will come as fully and freely to a deserving nation today as they have in times past. God is as much concerned with the prosperity of the righteous as He has ever been. America must remember that the Lord is bound when we obey, but our disobedience nullifies all promises. In like manner, upon this great Christian nation of America rests the challenge to prove by our Christian acts that

we are entitled to the protection of heaven in time of peril because the King of heaven is our King.

In this great armament program, the Church therefore, must not be overlooked. While extra shifts are called to all war industries, and the fires are not allowed to go out in the blast furnaces and the factories, what of the lights in the chapel? As the nation girds with the armor of war, each individual must put on the armor of God. With the hum of industry there should be a corresponding activity in religion. If this nation is to seek safety in the providential prophecies made regarding its triumph there must be a spiritual rearmament commensurate with the material.

A short time before Thomas A. Edison passed away he gave expression to this philosophy.

God will not let us advance much further materially until we catch up spiritually. It is a fundamental law of nature that all forces must be kept in balance. When any force goes off on a tangent, there is a smash.

<sup>2</sup>Thomas Nixon Carver, *Religion Worth Having*, pp. 93, 106.

<sup>1</sup>Doctrine and Covenants 45:63, 68-70, 75.



## SPIRITUAL REARMAMENT AND MORAL DEFENSE

President Calvin Coolidge said of the power of religion:

I do not know of any source of power other than that which comes from religion. I do not know of any adequate support for our form of government except that which comes from religion. If there are any general failures in the enforcement of the law, it is because there have been general failures in the disposition to observe the law. I can conceive of no adequate remedy for the evils which beset society except through the influence of religion.

There is no form of education which will not fail, there is no form of government that will not fail, there is no form of reward which will not fail. Redemption must come through sacrifice, and sacrifice is the essence of religion. It will be of untold benefit if there is a broader comprehension of this principle by the public and a continued preaching of this crusade by the clergy.

One preacher has said that what this country needs most is a "moral earthquake."

A revival of common honesty. . . . The Victorian Age may have had its weaknesses, but it did produce an immortal crop of thinkers, statesmen, and solid citizens.\*

The religious complacency and self-satisfied conceit, the passive, spiritual inertia of this country must be supplanted with religious concept which will arouse people as John the Baptist aroused them when Jerusalem and all Judea went forth to hear him.

**A**NOTHER minister has challenged the vitality of orthodox Christianity in these bold words.

Orthodox Christianity has more ecclesiastical power, more creedal power, more power to compel obedience to priests and authorities; more power to alarm people with threats of hell in another world, and to cause them to make efforts "to flee from the wrath to come"; more power to cause men to make outward profession and show of religion; more power to cause people to build up large and powerful denominations and to erect great and imposing churches and cathedrals, with costly and elaborate adornments and stately ceremonials, so as to overawe, impress, and dominate the people by their magnificence and supposed authority, and thus gain power to prevent independent thinking, and to transform men into mental slaves and weak believers of whatever they are taught to believe.

In 1825, Ethen Smith published a book titled *View of the Hebrews* in which he set forth his opinion that America is the land which Isaiah had in mind when he spoke of the "tops of the mountains" and other choice localities which were to be divinely protected in the last days. He expressed the belief that "the land shadowing with wings" frequently mentioned by Isaiah, has reference to America, "the sequestered land

shadowing with wings, unto the name of the Lord of hosts, the Mount of Zion."

This early work is so striking that we quote a few paragraphs to show the high esteem in which this Christian minister held the land of America:

Ye friends of God in the land addressed; can you read this prophetic direction of the ancient prophet Isaiah, without having your hearts burn within you? God here exalts you, in the last days, the age of terror and blood, as high as the standard to be raised for the collection of the seed of Abraham, on the mountains. . . .

Christians in our land may well bless God that it is their happy lot to live in this land shadowing with wings; this protecting realm, an asylum of liberty and religion; a land so distant from the rest of anti-Christ and of the judgments to be thundered down on old corrupt establishments in the last days. And their devout gratitude to heaven ought to rise, for the blessing of having their existence so near the period alluded to in this sublime prediction, when this land of liberty is beginning to feel her destiny—wishing immunities compared with the establishments of tyranny and corruption in the old continent.

We may rejoice to have our earthly lot with a people of whom such honorable mention is made by the prophetic spirit of old; and to whom so noble a work is assigned. Our children coming upon the stage may live to see the *meaning and fulfillment* of this prophetic chapter, which is most rich in sentiment and which will not fail of accomplishment.

The great argument found in this sacred address, to induce to a compliance with the duty demanded, is the terror of the days of vengeance of eastern corrupt nations; which seems to imply some good degree of exemption in our own case, and our happy leisure for the business assigned. Heaven will show despotic nations, and old corrupt empires, the difference between them and a land shadowing with wings; a happy asylum of liberty and religion in the west.

Rejoice, then, ye distinguished people in your birthright, and engage in the work by Heaven assigned. . . . The wings of your continent have long borne him (the Indian) in his banishment. Let now the wings of your liberty, compassion and blessed retreat, hear him from his dreary wilds to the temple of God.

The people addressed are highly favored of God. . . . And if the ancient tribes of the Lord are to be recovered at last by an agency well devoted by a land shadowing with wings, this rich prophetic imagery is certainly very honorable to the nation addressed. And probably no other nation on earth can, from its national character, the excellency of its government and its local situation, lay so good a claim to this inspired characteristic. The American eagle is a term well known in the civilized world. And no other nation has so good a right to this honor.

May the people addressed by the prophet Isaiah awake to a diligent performance of the duty assigned them. Here is a rich opportunity of being workers together with God in a business which will excite the attention of heaven and earth. . . . We will be to them who shall have the unbelief or temerity to place themselves before the wheels of divine providence when Christ

shall ride forth in the chariot of salvation to bring the dispersed Jews and outcast Israel to himself. . . .

May the suppliants of God in the west, in the land shadowing with wings, be hid in that day of the Lord's anger. May they be found in the chambers of his protection, until the indignation be overpast; faithfully obeying the direction to bring his present of the people scattered and peeled, to the place of the name of the Lord of hosts, the Mount Zion. (Pages 245, 268)

The words of Paul are doubly significant at this tragic time. To the Saints in Ephesus he wrote this treasured information:

. . . My brethren, be strong in the Lord, and in the power of his might.

Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;

And your feet shod with the preparation of the gospel of peace;

Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.

When God threshes the nations, and the wicked continue to make war upon the wicked, may the inhabitants of this choice land be worthy of the protection God has promised to the righteous.

—Ephesians 6:10-18.

## The Church Moves On

(Concluded from page 457)

New Martinsville, W. Va.; Kenneth B. Taylor, Salt Lake City; Louise Marie Williams, LaGrande, Oregon; Ralph Vernon Gulbransen, Seattle, Washington; Mary Afton Hiatt, Payson, Utah; Raymond R. Martin, Samaria, Idaho; H. Preston Whitehead, St. George, Utah; Clara L. Atwood, Tridell, Utah; Preston LeRoy Atwood, Tridell, Utah; Leonard Smith, Georgetown, Idaho; Lamar Mary Gardner, Jensen, Utah; Myrl Long, Preston, Idaho; Afton Armstrong Smith, Robin, Idaho.

Spanish American: Royce S. Bringham, Murray, Utah; Melvin Louis Coombs, Salt Lake City; Henry William Gleue, Salt Lake City; Melvin J. Done, Salt Lake City; Harold Jorgen Nielson, Salt Lake City.

Texas: Lloyd Earl Heder, Los Angeles, California; William H. Howard, Vernal, Utah; Zina B. Howard, Vernal, Utah.

Western States: Don Merrill Liddle, Trenton, Utah; Maxine Anderson, Holladay, Utah; Dale L. McDonald, Idaho Falls, Idaho; Julian C. Lewis, Pleasant Grove, Utah; Elaine Jorgensen, Salt Lake City; Jay U. Macfarlane, Riverside, Utah.

\*The Religious Press Digest, Oct., 1935, p. 55.

## THE ABSTRACTED INDIAN TRUST BONDS

(Continued from page 431)

more than six million dollars were distributed with a view to influence votes in the House of Representatives upon the LeCompton bill. Some of the lesser ones, such as those for furnishing mules, dragon-horses, and forage were granted arbitrarily to relatives or friends of members who were wavering upon that question. The principal contract, that for the transportation of all the supplies involving, for the year 1858, the amount of four millions and a half, was granted, without advertisement or subdivision, to a firm in western Missouri, whose members had distinguished themselves in the effort to make Kansas a slave state, and now contributed liberally to defray the election expenses of the Democratic party.<sup>8</sup>

These two hypotheses, arrived at independently, did much to strengthen the belief that many not exactly ethical methods were used in the department of war at this time.

Later in the year, 1858, in June to be exact, the president notified Congress that the federal government and the Church of Jesus Christ of Latter-day Saints had amicably settled their differences. According to a correspondent of the *New York Tribune*, this information was received with derisive laughter. "It is a virtual acknowledgment that the millions that he had spent on it were wasted needlessly."

Though this famous periodical was the first to start debunking the expedition or crusade of Mr. Buchanan, others soon followed.

<sup>8</sup>Brown, "The Utah Expedition" in *Atlantic Monthly*, April, 1859, page 478.

<sup>9</sup>*New York Daily Tribune*, New York, June 1, 1859

Where it had been the practice to believe the United States army had embarked upon a holy war, this was but a means for profiteers to obtain a profit by fighting a prophet of the Lord. As the previously quoted writer of the *Atlantic Monthly* stated:

The Utah War only encumbered his administration, promoting neither its policy nor its prosperity . . . and it became his opinion that the sooner it was quieted the better for the welfare of the Democratic party, which would be held responsible by the country for all mistakes in its management. "After us the deluge" seemed to be adopted as the motto of the entire policy of the administration.<sup>10</sup>

And so the term of President Buchanan went its way. There were occasional sporadic attempts to inquire into the situation in Utah territory. The secretary of war in his annual report to the president for 1858, and again in 1859, mentioned that the people in the great basin still resented the presence of the most detested troops. The people in the United States long wondered why the troops continued to remain in Utah territory. Had not President Buchanan stated, in an official report to Congress, assembled, that the friction and discord between the Mormons and the United States had been amicably settled?

It has been stated that the secretary of war through the quartermaster's office had been rather lax in the methods by which he secured

<sup>10</sup>Brown, *op. cit.*, p. 479.

necessary supplies for the department. On November 29, 1860, a visitor came to see Mr. Edward Bates. Mr. Bates, who was to be attorney general for Abraham Lincoln the following March, recorded this visit in his diary:

November 29, [1860] . . . Colonel G. H. Crossman, U. S. A., just from Utah . . . called to see me and sat an hour or so. He talks very plainly abt. the adm[inistratio]n especially Sec'y Floyd, who exiled him to Utah and says the army generally favored a change, there was so much corruption and tyranny in the adm[inistratio]n of the army.

He told me—I, e. that before he was sent out to Utah, and while he was commiss[s]ary here [St. Louis], Langan came to him with an order from Sec'y. Floyd to furnish ho[r]ses to a large amount and *all the corn* that might be needed for the army in Utah at 98 cents pr. bushel. He was then buying freely at 53. He expressed his surprise etc[.] Langan then said that it was known that he must lose money on the horses which he was to furnish at \$150 a head. No wonder that Sec'y. Floyd wanted Colonel Crossman out of the way.<sup>11</sup>

So, little by little, the pieces of the jig-saw puzzle that has long bewildered the historian fall into place. Doubtless some day the entire picture of intrigue will be brought to light. The most that this writer hopes to do is to give suggestive ideas to future scholar.

As the administration of President Buchanan came to its closing months trouble and disgrace fell upon it.

<sup>11</sup>E. Bates, *The Diary of Edward Bates*, Washington, 1934, p. 160.

(To be concluded)

## SERVICE TO THE SIGHTLESS

(Continued from page 438)

factorily. When they had gone, Brother Talmage determinedly and prayerfully put himself to work and, sightless, did what the seeing experts were unable to do.

IN spite of his mechanical ability, Brother Talmage has not been able to work alone. His patient wife, until her death ten years ago, helped him select material for the magazine, sat by his side and slowly dictated to him while he stereotyped, assisted him with the printing, and addressed the magazines. Since his wife's death, Brother Talmage's widowed sister, Sarah Patten, has kept house for him and assisted him with the numerous steps in publishing the magazine.

The first step which they take,

after they have selected the material, is to insert brass plates in the stereotype machine and imprint the Braille dots on them. To print a letter on a brass plate, the blind printer puts his fingers on the correct keys and then presses a foot lever. This forces little steel pins against the plate and leaves their impressions there. When the wrong keys are pushed it is necessary to "erase" the dots with a hammer and a punch.

For printing, Brother Talmage and his sister now fasten two brass plates at a time in the press and print the Braille letters from them into the twenty-two and one-half by twelve inch sheets of paper. They then fold the sheets, making two pages of each, and hang them on racks to dry. When they are dry the printers staple the thirty or so pages of each magazine together and pack them in tube-like cartons. Because they do

not charge for the magazines, they are able to utilize a permit from the United States postal department and mail them without postage to blind persons and to schools and libraries for the blind throughout the world.

To satisfy the inward hungerings of these many readers, Church members and non-members alike, the blind printer selects a wide variety of material for publication in the *Messenger to the Sightless*. The Society for the Aid of the Sightless, at whose meetings in Salt Lake City Brother Talmage makes reports, respects his and his sister's judgment and makes the selection of material for the magazine largely their responsibility. Of the last few pages of each magazine they make a request section, which is very popular with the readers, their favorite poems and hymns being printed therein.



## SERVICE TO THE SIGHTLESS

Not only does the publisher print what the readers request, but he teaches, in many cases by correspondence, prospective readers to read Braille. At a conference in Cache Valley in Utah, his brother, the late Elder James E. Talmage, met a blind woman who wished very much to read the *Messenger to the Sightless*, but was unable to do so because her sense of touch was not keen enough to enable her to read the Braille characters. She said that she might be able to recognize the letters if the dots of which they are made were as large as pigeon eggs. When Elder Talmage spoke of this woman to his blind brother, the latter sent her some Braille lessons with letters made of extra large dots, and before long she was able to read the magazine.

Readers from all over the world write letters of appreciation to Brother Talmage to thank him for the work of the Society for the Aid of the Sightless and its president, Elder George Albert Smith, in making it possible for them to read the words of Church leaders and to receive their inspiration. One boy told how the contents of the magazine had impressed him as being some of the most inspirational material that he had ever read. It helped him to realize the importance of the Church and encouraged him to be active in its work.

Blind Church members can not only read the *Messenger to the Sightless*, but they can also read the Book of Mormon and the Bible, which are printed in Louisville, Kentucky, by the American Printing House for the Blind. This nonprofit institution, in addition to printing numerous books in Braille, issues regularly many periodicals, including the *Reader's Digest*. Of course, periodicals and books printed in Braille require much more paper than do those printed for people who can see. The Book of Mormon is printed in seven volumes, each of which is about twelve inches wide, fourteen inches long, and four inches thick.

Church members who realize how enthusiastically their blind brothers and sisters run their finger tips over Braille dots to obtain spiritual guidance will be more appreciative of the opportunities which they have to learn the gospel by moving merely their eyes over printed pages. These members will realize to a fuller extent how deeply the Church is concerned with the spiritual, mental, physical, and temporal welfare of its members. When they think of the devotion with which the blind printer publishes the *Messenger to the Sightless*, they will be more eager to accept the opportunities which they themselves have for work in the Church.

## UTAH'S FIRST JULY 24th CELEBRATION

(Continued from page 435)

Young on the anniversary, reading "Ode to Liberty," which was also put to music and sung by the young singers. John Young was called to the stand and with C. C. Rich spoke briefly, the latter reviewing the entrance of the Pioneers into the valley. Heber C. Kimball and President Young then spoke. The latter rejoiced with these words, given orally in part:

It is two years ago this day since I arrived in this valley. . . . Orson Pratt and Dr. Richards with a great number of others had been cutting the roads through the canyons [note canyon spelt with "k"], while I was sick on Weber river; I met with them there between 4 and 5 in the afternoon and now we commemorate this day. . . . Two years ago many of the oldest, whitest headed men now before me, and some of the young men, were bearing the flag of the United States triumphantly through the States of Mexico. . . . Mr. Kimball has predicted there would be pestilence, war, distress, and trouble; it's true, gentlemen; it's even at the door of the nations of the earth; there is the rapping at the door and

there is one foot in at the present moment. It is Mormonism that has brought us here. . . . Why do we not celebrate the 4th of July? The Declaration of Independence is just as precious to me today as it was twenty days ago. Has it not the same validity that it had in 1776, is it not as good today as it was twenty days ago? We choose this day that we might have a little bread on our tables. Today we can see the bread, cucumbers, and beets, that we could not have seen twenty days ago. Inasmuch as there are some strangers in our midst, I want you to give them their dinner, for they rejoice to see us happy, and I say they are welcome, heartily welcome.

W. W. Phelps told a story, followed by band music, after which there was an hour's intermission. Brother Grant requested all bishops to gather their inhabitants and march with them to the dinner tables. Several thousand Saints "dined sumptuously" on the fruits of the earth, produced by their own hands, and several hundreds of the emigrants who were in the valley were guests of honor. A company who came in  
(Concluded on page 472)

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SUMMER QUARTER (Second Term)

July 27 - August 29

AUTUMN REGISTRATION

September 25, 26, 28

**Brigham Young University**

Provo, Utah

## Dr. Kellogg's Health Rules

(Concluded from page 426)

9. Beware of overeating and overwork.
10. Use no tea, coffee, or cola drinks.
11. Drink no alcoholic beverages.
12. Use no tobacco.
13. Drink three or four pints of water daily.
14. Secure a complete bowel movement after each meal.
15. Do enough hard work or exercise each day to produce fatigue and perspiration.
16. Learn to relax physically and mentally.
17. Sleep eight hours every night.
18. Take regular recreation.
19. Learn to conquer fret and worry. Keep sweet, cheerful, and optimistic.
20. Serve God and humanity with singleness of purpose and ardency of spirit.

## UTAH'S FIRST JULY 24th CELEBRATION

(Concluded from page 471)

during the dinner were dismounted, placed at one of the tables, and astonished at the warmth of the reception. There were two or three score of Indians present.

At 3:15 the band again led the procession around the vast assemblage singing songs, and then meeting commenced again with J. M. Grant speaking, following a number by the choir. W. W. Phelps then read twenty-four toasts given by the twenty-four bishops (on record), and at the conclusion an impromptu

toast was forwarded to the stand by Eliza R. Snow. Following a number by the band, John Kay sang Irish humorous songs. Parley P. Pratt closed the day's speeches with an eloquent plea for religious freedom. President Young again spoke very briefly giving his blessing. Following "Home Sweet Home" the congregation arose and was dismissed by John Taylor.

As a footnote, it is recorded "not an oath was uttered, not a man intoxicated, not a disturbance or jar occurred to mar the union, peace, and harmony of the day."

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## TURNING POINT

(Continued from page 429)

then returned to the group without uttering a word.

The answer I received to my invitation was from the man standing in the center of the group. First he spat tobacco upon the ground. He stood with a long-bladed jackknife in his hand slowly whittling a stick. His companions presented the same picture, but made no effort to speak or release the pressure in their mouths, which looked as though an egg had found lodgement there. The answer to my invitation for them to partake of the food was, "You Mormons don't believe in using tobacco, do you?"

I answered, "We believe that tobacco is not good for man."

I had hardly finished when one said, "What would become of us people in the South if everyone believed that?"

The information I had gained through reading the government reports instantly flashed through my mind. I proceeded to give these men this picture, which showed that growing tobacco impoverished the land, that their profits therefrom were hardly enough to pay for fertilizer to put into the ground, in the hope that a better crop could be produced the following year. I showed how other crops could be planted and rotated in such manner that through cultivation and proper care each would leave something to feed some other crop the next year.

As I talked to them, the first man to address me emptied his mouth of the tobacco, and then the second, and just as Brother Callis called, saying it was time for the next meeting, the third followed suit and

added, "It's a d — n filthy habit, the best you can say for it."

They gave no answer to my repeated invitation to join with the group then assembling for another meeting.

On my return to the place of meeting, I noticed a man past middle age sitting in a buggy; one foot was bound with bandages and hung resting over the dashboard. The buggy was placed there by a young woman, who had selected the position where he could be in the shade and also seen and hear the speakers. As I approached, the sun was shining directly upon him, making him very uncomfortable. I lifted the shafts and drew the buggy into the shade of the tree, remarking that I thought he would be much more comfortable and could possibly hear better. He gave no answer.

After the meeting, the man whom I had first spoken to approached and requested that I go to his home for the night. He said, "I want to know some more about your Church."

I told this man that I must leave that night to reach Indianapolis, the place of my next Rotary meeting. Standing by me was a missionary, so I suggested that he and his companion would be pleased to go with him.

President Callis, after having heard the conversation, announced that another meeting would be held in three-quarters of an hour. During that time I visited again with the other members of the group of three and arranged for missionaries to accompany each to his home that night. Between that time and the next meeting, President Callis and I were entertained by a member of



## TURNING POINT

the Church who lived near where the meetings were held.

After the third meeting, while waiting for my train, President Callis told me that he had notified the elders to scour the countryside spreading the word that I would attend their meetings, and that the elders had been notified that if meetings were held I would go away with a coat of tar and feathers. Because of this warning he had been greatly concerned when I left the main group to converse with the three men, and again when the first of this group requested that I go to his home with him. President Callis said each time he had made an effort to warn me and stop them, should they attempt to get me away from the group, he had a feeling come to him that I would be protected, but he added, "I have been very uneasy until now, fearing that they might waylay us on the road back to the train, and that is why I wanted to get well on our way before dark."

A FEW years after this incident, I was attending a conference of

the Snowflake Stake. After the first meeting, held at Joseph City, Arizona, Saturday morning, a young woman greeted me and asked me if I remembered her. I replied that her features were familiar, but I could not remember her name or where I had met her. She asked if I remembered leaving the meeting place on the hillside in Kentucky and going to a little white house with green shutters, there partaking of ice cream and cake. The picture came to me afresh. She then introduced me to another young lady and asked if I remembered drawing a buggy into the shade to make the occupant more comfortable. I answered, "I shall never forget that occasion."

Then she said, "I want you to meet the young woman who drove the buggy and occupant to that place."

I was somewhat confused for I had been told after the meeting in Kentucky that the man occupying that buggy was there not because he was interested in us or our meeting, but was interested in seeing the tar and feathers applied, therefore,

this lady's statement left me in a greater state of confusion. To clear the situation I asked for a more detailed statement which she gave as follows:

"After the meeting held that day I hitched the horse to the buggy and drove Father home. The next morning when I arose I found Father sitting in his chair on the front porch. I prepared breakfast, called Father and the other children (there were seven of us; we lost our mother several years before). Father requested that I take his meal to him; after eating he requested that our dogs be tied and gave no reason for such a request. It seemed strange to me, for he had trained our two dogs to drive missionaries from the place. For several days the dogs were kept tied to their kennel. Father took his chair on the porch early in the morning and remained there until after dark; his meals were taken to him. One day two Mormon missionaries stopped at our gate; they seemed to be engaged in discussion, then they started to go on their way. Father

(Concluded on page 474)

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**L.D.S. BUSINESS COLLEGE**  
SALT LAKE CITY, UTAH

## TURNING POINT

(Concluded from page 473)

called to them, giving them an invitation to come in. They hesitated for a short time, then opened the gate and came to the house. Father kept them with us night and day for several days, during which time he asked questions about the Church, its practices, and teachings. Finally we were all baptized, and we are now living in Arizona."

Soon after returning from this Snowflake conference I met President Callis at a general conference

in Salt Lake City. I told him of this experience at Joseph City. He answered, "I thought I told you all about that, but you have only part of the story. You remember the three men you conversed with out in the woods following the morning session of our meetings?" I answered that it was a picture I should not forget. He then stated that two of them had joined the Church, and the other had expressed his desire to join also.

## THE ARIZONA APOSTLE

(Continued from page 432)

viewing the scenery, much of which is grand. The grade in some places is two hundred forty-three feet to the mile. The elevation at Cumbres is ten thousand one hundred feet high. This is pretty high to run a railroad. A person sees most of the scenery twice on account of the road winding so much. There was one house on the road that we passed *three times*. I could not keep track as to when we were going north, south, east, or west."

Brother Young and Father were disappointed when they reached Antonio to find no one to meet them. They asked the conductor to take them six miles further to a point opposite Manassa. There they left the train, and after walking a short distance Father persuaded Brother Young to wait while he walked to President Silas Smith's who "took a team and started at once for Brother Young and our traps."

At President Smith's there were letters from home, three from mother and two from grandmother. He writes:

"These letters were read with much interest. Thirty-three days away from home and no letters makes a fellow fully appreciate them. My little girl Rachel makes my wife write a few words for her and enclose in each letter."

Letters traveled a slow route in those days, and it was not until February 19 that an anxiously awaited letter from Grandmother Grant told of the birth of his third daughter.

WHEN they reached Tuba, Arizona, February 26th, 1883, their first meeting was held with the Lamanites:

"This afternoon we had an Indian named Lehi relate to us a number of dreams. There was much truth in what

he had seen and heard as to the final destiny of the Latter-day Saints and of the American people."

"About 9 a. m. [the next day] the following party left to visit the Lamanites: Brigham Young, Lot Smith, A. S. Farnsworth, Warren M. Johnson, Brigham F. Duffin, Alonzo Foutz, Joseph H. Richards, Thomas W. Brockbank, and myself. We had two four-horse teams and five riding animals. We traveled about eighteen miles and camped at Tokisjah (Scattering Waters). The day was pleasant but was hard traveling as the sand was quite deep. I rode a mule all day."

That night they camped at an Hopi village. Of this place he writes:

"I have been in many places where there was a good echo, but never found one so good as that at our camp this evening. There were three distinct echoes each time we called; the last echo was the best and a sentence of eight or ten words could be heard distinctly. We named the place 'Camp Echo.'"

In the morning they had a long talk with the Navajo Chief Peason Nez (Long Neck) "informing him that we had come to visit and instruct the Indians, and that the Lord had instructed us to tell them to be honest, truthful, and not to fight, etc."

On March 3, C. L. Christensen, "the best Indian talker in this section of the country, joined our party." And then the story continues:

"Shortly after starting on our journey, it began to rain. After we had traveled about five miles the rain turned to snow. Ten miles more, and then we camped. Made a kind of tent with two extra wagon covers."

On the next morning he writes:

"It was so stormy we did not travel today. Our tent did not turn off all of



## The Arizona Apostle

the storm and some of the brethren got wet through last night. We spent the day (Sunday) reading and singing."

Of the following day's experience he writes:

"As we camped, two or three of the brethren rode to the Oriba village. They returned in time for dinner and informed us that the Indians were going to have one of their big foot races. The Moqui or Hopi chief, Tuba, returned with Brother Christensen and took dinner with us. He is a member of the Church and from all I can learn of him he is a very good old man. We rushed our dinner so we could get to the village in time to see the finish of the race. We had only started and walked a few rods when we saw the Indians coming. The brethren estimated the Indian runners at from one hundred to one hundred and eight. I thought there were about one hundred twenty-five. They were naked with the exception of breechcloths. The party was divided into companies of from ten to twenty-five as nearly as I could judge. Each company was distinguished by some particular design painted upon their bodies, arms, and legs. As many as could obtain bells, varying from a cowbell down, had them attached to their persons.

"Each company was kicking a ball which had some distinguishing mark painted on it. The winning company was the one that kept the ball ahead. The ball was not quite as large as a man's fist and in some cases made of stone. An Indian would pick the ball up on his foot and throw it with as little trouble, and if anything, with more ease than a man could with his hand. The distance run was estimated at from eight to twelve miles. When the runners passed us, they were within half or three quarters of a mile from the outcome. They were running with perfect ease and going from seven to eight miles an hour. I considered this wonderful because they were kicking a ball and had been running eight or ten miles through the sand. It was a grand sight to see such a large number moving with such ease. I don't think I ever saw anything in the shape of a race that could equal it."

In a letter to mother, dated March 21st, Father writes:

"The Moqui villages I think are about the only places that have not been mentioned in my letters. There are seven of them, all of which we visited. Talked in five of them. The inhabitants with some few exceptions were perfectly indifferent as to what we had to say. I am pleased to say that some listened with marked attention and promised to

(Continued on page 476)

## A NEST EGG that hatches twice!



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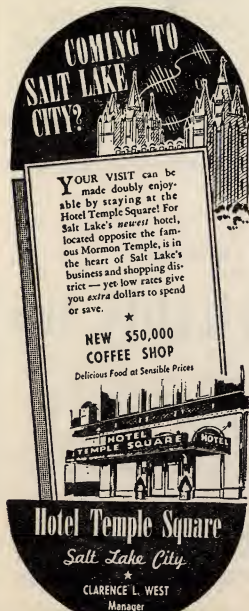
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## THE ARIZONA APOSTLE

(Continued from page 475)

follow our advice. We preached but little on the principles of the gospel on account of the inability of the inhabitants to understand or comprehend the meaning of them. We instructed them to be honest, to stop stealing, to clean up their villages, etc.

"These villages are the filthiest places I have ever been in. The streets are full of filth of all kinds. The houses are built of rock and mud from one to four stories high and have flat roofs. The entrance is from the top of the first story. To get in the first story you go down a ladder. From the top of the first story, you get on the others by steps or ladders leading from the top of the first story. When talking to the people, we would get on the top of one of the highest houses. We found plenty of filth on the roofs of the houses as well as in the streets. The four story houses are about as high as a two story adobe dwelling in Salt Lake.

"The Oriba Village was built by the Hopi Indians and is supposed to be six hundred years old, the other six villages were originally built by the Mexicans. The villages are all built on top of high bluffs from eight hundred to twelve hundred feet higher than the surrounding country. They look strange set on the top of solid rock. The drinking water has to be carried a great distance. This is done by the women. Most of the water for other purposes besides drinking has to be carried. They save carrying it sometimes after there has been a rain and the water in the villages has settled in some low places. This they dip up. How would you enjoy food cooked with rain water that had settled in one of these villages, after having drained through the filth in the streets?

"We took our lunch in the second village we visited (our lunch, not Indian). We were walled in by dirt so to speak. . . You can know that my stomach is getting, or has got, very strong when I tell you that I got outside of my full allowance of grub, which was no small amount, and this without experiencing any inconvenience on account of the surroundings.

"I enclose a small piece of bread or *pica* as they call it, which I trust you will eat with relish. I cannot tell you just how good it is as I have not taken any. I saw the woman cook it, and this satisfied my hunger equally as well as if I had partaken.

"She had a fire under a flat rock and a bowl a little larger than a china wash bowl about two-thirds full of unbaked *pica*. It looks like thick soup. She would put her hand in the 'soup' and spread it over the rock. In a very few minutes it would be done and would peel off the stone as slick as could be.

It would not be much thicker than paper. Some of the boys said that it tasted very good. It is mostly made of corn and properly speaking should be called corn bread. I am fond of corn bread but not wishing to rob those in our party that said the Indian corn bread or *pica* was very good, I did not eat any. . . ."

The two days following they visited the Moquis, Chapaulahwee, Movshanch Honno, Shechumgemoba and Walkpit villages:

"Honno is the cleanest village of the seven. Palaca is the chief at the Honno Village. He is one of the most intelligent Indians I have ever met. Talks several languages quite well. His house was clean, had some nice chairs, looking glass, etc., and all the appearance of the dwelling of a white man; the walls were whitewashed; the floor was covered with canvas.

"Continued our journey; reached Mannelito's camp about two o'clock. The wind has been blowing a perfect gale nearly all day. At times there was so much sand flying that you could hardly see five or six rods ahead.

"In the evening we had a talk of something over two hours with Mannelito. He is one of the first chiefs of the Navajo nation. Is a fine looking Indian; stands about six feet high, and is remarkably well built. We told him the object of our visit. He expressed pleasure at meeting us and said that he would gladly welcome our missionaries among his people."

After their visits to the Indian villages, Brigham Young, Jr., Father, and Lot Smith sent a letter to Secretary Teller, Washington, D. C., giving "an account of some impositions that the whites wished to practice upon the Indians located near Savoie and asking if anything could be done for the Indians."

In a later entry, he writes:

"Continued our journey, reached Sunset about four o'clock. About three miles from Sunset as I was riding at a gallop my horse fell down. I struck my left shoulder, and it hurt pretty badly; fortunately no bones were broken, and I think no serious injury done. I got on the wagon and rode to Sunset. It has rained on us a little several times today. We have traveled about twenty-five miles."

The following thirty days were spent visiting the Saints and holding meetings at St. Joseph, Erastus, Woodruff, Snowflake, St. Johns, Omer, Bush Valley, and Navajo. At St. Joseph,



## The Arizona Apostle

"A meeting of the brethren was held to decide on those who were to labor as missionaries among the Lamanites on the Little Colorado. Twelve were chosen with E. L. Christensen as the president."

At St. Johns the quarterly conference meetings were held. Another group of twenty-one men was called to labor among the Lamanites. Ernest A. Fretjen was sustained as their president. Continuing on their journey they visited the Zuni Village, Navajo Indian reservation. On April 13th, Father writes:

"The wind is still blowing. Kept up a gale all night. Brother Young and I slept in our wagon, but it is hard work instead of rest. Snowed during the night."

Four days later the journal record says:

"About seven o'clock this evening Brother Brigham Young went to bed feeling quite sick. He had a chill and some fever and was suffering considerable with rheumatism in his shoulders."

On April 20th, Father writes:

"Spent the day reading and writing. We have been talking of going home and taking all things into consideration, among others B. Young's health, finally concluded to do so. The question came up about going home Tuesday evening and has been talked about ever since. I have stated from the first that to consult my own feelings I would say go on and carry out our program and visit southern Arizona. I finally concluded that all of the brethren thought it best for us to return, and I said, 'Let's go home.' Although my business needs me and I will be delighted to go home, I must say that I dislike starting before our program has been completed."

Within six months after returning to Salt Lake City, Father was back in Arizona country. Oct. 29th, the day of departure, he writes:

"It is a beautiful morning. Today I start on a mission of two months to Arizona. Expect to join my traveling companion, Brigham Young [Jr.], his wife, and child at Denver."

"This morning I arranged with my partners, Goddard and Wells, that in case of my death they were to continue the business of our firm and pay one-half the profit to my wife, Lucy, until such time as they saw fit to purchase my interest for \$4,000."

He was in St. Johns on Nov. 22nd, and writes:

(Concluded on page 479)

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*She's A Wise Mother Who Insists On Checking The Flavor, Color And Texture Of The Foods She Serves Her Youngster!*

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57



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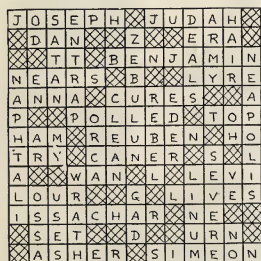
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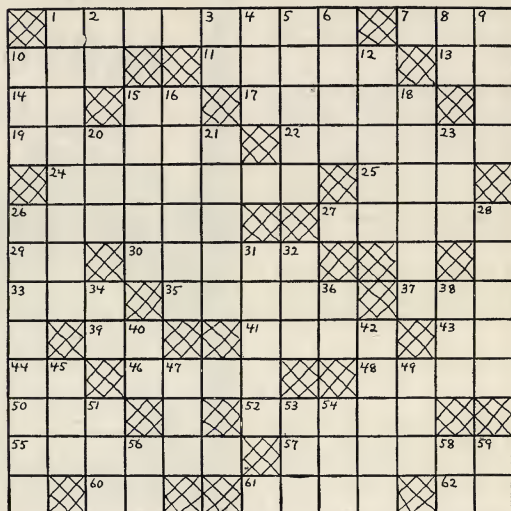
**TODAY!**

## The Deseret News Press

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## Scriptural Crossword Puzzle—The Fourth Commandment

"Moreover I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them."—Ezek. 20: 12.



### ACROSS

- 1 "... now thy Creator" Eccl. 12: 1
- 7 Article
- 10 Law
- 11 One of twelve spies Num. 13: 6
- 13 Son of Peleth; he revolted against Moses Num. 16: 1
- 14 North central state
- 15 East Indies
- 17 Rich sheepmaster 1. Sam. 25: 3
- 19 Old Testament book
- 22 A stock of Pueblo Indians
- 24 "a . . . of rest" Ex. 35: 2
- 25 "an holy . . ." Ex. 35: 2
- 26 Resembling mucus
- 27 New Testament book
- 29 Conjunction
- 30 Fences for taking fish
- 33 Son of Bani Ezra 10: 34
- 35 Show contempt
- 37 "because there was no room for them in the . . ." Luke 2: 7
- 39 Preposition
- 41 "if thou wilt enter into life, . . . the commandments" Matt. 19: 17
- 43 Babylonian deity
- 44 Tellurium
- 46 Paul lived here two years
- 48 Descendant of Judah 1 Chron. 9: 4
- 50 Black bird
- 52 Prophet through whom this commandment was given
- 55 The people to whom this commandment was given
- 57 Public officer
- 60 Pronoun
- 61 "and the commandment . . . , and just, and good" Rom. 7: 12
- 62 Diminutive suffix

The Fourth Commandment is 1, 7, 24, 25, 39, 41, 60, and 61 combined

### DOWN

- 1 Restore confidence to
- 2 Commandments are in this book
- 3 Prefix meaning "son"
- 4 Curse
- 5 Town of Edom Deut. 2: 8
- 6 King of Midian Num. 31: 8
- 8 "... every one that thirsteth"
- 9 John baptized here (var.)
- 10 Edge
- 12 Belt or sash (Sp.)
- 15 Part of the arm
- 16 Permeates
- 18 Son of Hosea Hos. 1: 9
- 20 In the year before Christ (L.)
- 21 Indian antelope
- 23 Yes
- 26 "and the . . . smoking" Ex. 20: 18
- 28 "and mount . . . was altogether on a smoke" Ex. 19: 18
- 31 King of Midian Num. 31: 8
- 32 "the Lord came down to . . . the city and the tower" Gen. 11: 5
- 34 Army officer
- 36 Note
- 38 Grandfather of Saul 1 Chron. 8: 33
- 40 Conjunction
- 42 "let them learn first to shew . . . at home" 1 Tim. 5: 4
- 45 Being
- 47 "But . . . thing is needful"
- 49 Master of Science and Arts
- 51 A Benjamite 1 Chron. 7: 7
- 53 Town of Benjamin 1 Chron. 8: 12
- 54 The sun
- 56 Preposition
- 58 New England state
- 59 Pronoun



## THE ARIZONA APOSTLE

(Concluded from page 477)

"Twenty-seven years old today. Have had quite a number of ups and downs during the past twenty-seven years. Should not care to live my life over for fear of not doing any better. The desires of my heart this day in starting upon another year of my life are to live the life of a true servant of God, to faithfully discharge the duties of my office in the Church, to do my duty by my fellow men, and especially by my family.

"My heart is full of gratitude to God for the wife, mother, and children I am blessed with, and I hope to live worthy of them."

Two months were spent visiting the Saints and missions of Arizona and New Mexico. They met with the brethren who had been laboring as Lamanite missionaries, and appointed a number of other men to continue this work. He writes:

"A meeting was held of the young men whose names were suggested as Lamanite missionaries. Most of the young brethren were present and they one and all expressed themselves as being ready and willing to do all in their power to faithfully discharge the mission. It was decided to start a Spanish class."

Evidently another trip to Arizona was contemplated, for he writes:

"It was decided not to appoint the brethren to any field of labor until Brother Young and I shall pay the St. Joseph Stake another visit."

December 25th Father spent from 9 a. m. to 5 p. m. traveling from Espanola to Manassa, where he stayed with President Silas S. Smith. He writes:

"Today has not been a very Merry Christmas for me and so far as I am able to remember, it is the first Christmas I have spent away from home."

After two days of meetings at Ephraim and Manassa, Father turned homeward, arriving on December 30th, in time for New Year's. On that day he writes in his journal:

"I rejoice at the privilege of again being home. I start the year in good health and spirits. My family is in usual good health, and we are comfortably situated. I feel truly thankful for these blessings, and for the health and prosperity of the past year and earnestly hope they may continue through 1884."

## EVIDENCES AND RECONCILIATIONS

(Concluded from page 449)

helpful, but could add little to what was already known. Here and there details of little value were possibly added. But, certainly, they did not advise settlement in the valley of the Great Salt Lake. One need only read Clayton's minute account of Bridger's talk to the Pioneers to understand how useless it really was to the vanguard of an emigrating host of people. Goodyear's was no better.

In that day the West was practically uncharted. Only in large outline were men acquainted with it. It was a vast region known fully to no man. The problem of the Pioneers was to locate in this wilderness a specific place for settlement. To do that something more than the scant knowledge of hurrying scouts or army officers was necessary. It was in the choosing of the future home of the Saints that revelation became evident. Jim Bridger was doubtful whether corn could mature in the valley; Brigham Young was not, for he was guided by the higher knowl-

edge. Samuel Brannan was certain that the country around San Francisco Bay was safest for the Saints; Brigham Young, by the voice of the Spirit, knew better. Where human knowledge failed, divine knowledge became a safe guide.

The question at the head of this writing may therefore be answered as follows: The Mormon Pioneers of 1847 were in possession of the knowledge of the day concerning the West. However, the initiation of their western venture, the choosing of the Great Basin for settlement, and the locating of their chief city in the Great Salt Lake Valley were products of the spirit of prophecy and revelation. It was by that spirit that Joseph Smith uttered his prophecy in 1842, and by that spirit Brigham Young declared in 1847, "This is the place." Indeed, in a sermon delivered on July 8, 1849, Brigham Young said, "I knew in the temple at Nauvoo that we could raise grain here." That knowledge did not come from human wisdom.—J. A. W.

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*This week-end fix up your STEPS!*



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Super-patcher for steps and walks. Just mix with water, then apply Low cost. Best yet for looks and safety.

### FULLER STUCCO PATCHER



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MAKE IT LAST!

### WHERE STEPS MEET HOUSE



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### PIONEER ELASTIC CEMENT

### PROTECT THEM!

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Give them lustre!  
Just the finish to face rain and sun.  
Stays bright. Long wearing.

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Brighten up those rusty, outside fixtures. Keep them useful, keep them pretty!

#### FULLERSPAR VARNISH

#### DECORET ENAMEL

SEE YOUR NEIGHBORHOOD  
**FULLER PAINT Dealer**



# Your Page and Ours

## LET'S SAY IT CORRECTLY

MAY we make a particular plea for care in the use of words in the emergency in which we find ourselves? Unfortunately, words can be used by those who would maliciously defeat truth. Who was it said that the devil could quote scripture to his own advantage? Nowadays with the wrong kind of propaganda loose in the world, we must be exceedingly careful that we do not increase its potency by spreading incorrect information; we must be intelligent enough in the use of words that we are not misled ourselves. Now, as never before, it behooves all of us to be discriminating in our listening and discreet in our speaking.

1917 E. Dayton Lane  
Honolulu, Hawaii

### The Improvement Era:

I AM sending a snap shot of Brother and Sister Belliston standing by a statue on the Hawaiian Temple grounds at Laie.

Since my wife and children may be evacuated to the mainland at any time, we drove to the temple at Laie. Although sessions have been discontinued, President Belliston permitted us to



enter the sacred building for prayer. Here we found peace, tranquility, and beauty, which was in direct contrast to the atmosphere of militarism, war, and tenseness, which characterizes the islands generally.

Sister Belliston is conducting a knitting class among the friendly native women. We are grateful for our visit at the temple with two fine people—President and Sister Belliston.

Elder Fred Barbezat.

## INDIAN CHURCH MEMBERS IN SERVICE

HARLYN STANLEY VIDOVICH, a Shoshone-Paiute Indian, and counselor in the Papago Ward of the Phoenix Stake, recently received his wings at Kelly Field, Texas.



Harlyn, an active member of the priests' quorum of the Papago Ward, has always been an honor student. He was the only Indian member of his Scout troop and became a patrol leader and later troop scribe and treasurer. In high school he received merit as a speed typist from the Royal Typewriter Company.

Bishop H. C. Hicks says in his letter to the *Era*: "He is only one of more than twenty boys of our ward in the service, and reports from them show that our Indian boys are capable of doing anything any other boys can do."

## NOTICE

The *Improvement Era* is very anxious that every subscriber receive his magazine without delay, and so we should like to have the old address of every subscriber along with the new address, when request for change of address is made.

## CORRECTION

The *Era* wishes to correct the omission of the name of Kenneth B. Baxter, *Era* director of San Francisco Stake whose picture appeared on page 401 of the June issue. Elder Baxter did an unusually fine piece of work, helping his stake win sixth place in Group A in total number of subscriptions placed in homes. Elder Baxter is now serving in the naval forces of our nation. We wish him success and happiness in his new calling.

## HIS RING

"Now we're engaged, Albert, you'll give me a ring, won't you?"  
"Aye! What's your number."

## AMBITION ACHIEVED

Son: "Dad, what was your great ambition when you were a boy?"

Dad: "To wear long pants. And I've had my wish. If there is anybody else in the country that wears his pants longer than I do, I'd like to see him."

## WHEN WRONG IS RIGHT

"Hello, is this Jim?"  
"Yeah, this is Jim."  
"Doesn't sound like Jim."  
"Don't worry—it's Jim all right."  
"Okay—can you lend me ten bucks, Jim?"  
"I'll ask him, soon as he comes in."

## THE CORRECT ANSWER

"Jimmy, I wish you'd learn better table manners; you're a regular little pig at the table."

Deep silence. So father added, "I say, Jimmy, do you know what a pig is?"

"Yes, sir," replied Jimmy meekly. "It's a hog's little boy."

## TRUE LOVE

"Have you ever loved before?"

"No, John: I have often admired men for their strength, courage, good looks, or intelligence, but with you it is all love, nothing else."

## HE WENT

"Did you present your account to the defendant?" asked the lawyer of his client.

"I did, sir."  
"And what did he say?"  
"He told me to go to the devil."  
"And what did you do then?"  
"Well, then I came to you."

## BLISSFUL IGNORANCE

The archbishop had preached a fine sermon on the beauties of married life.

Bridget—" 'Twas a fine sermon his riverince gave us on marriage."

Maggie—" 'Twas, indade—and I wish I knew as little about the subject as he does."

## SUSPICIOUS

"I'm beginning to think my lawyer is too interested in seeing how much money he can get out of me."

"Why?"

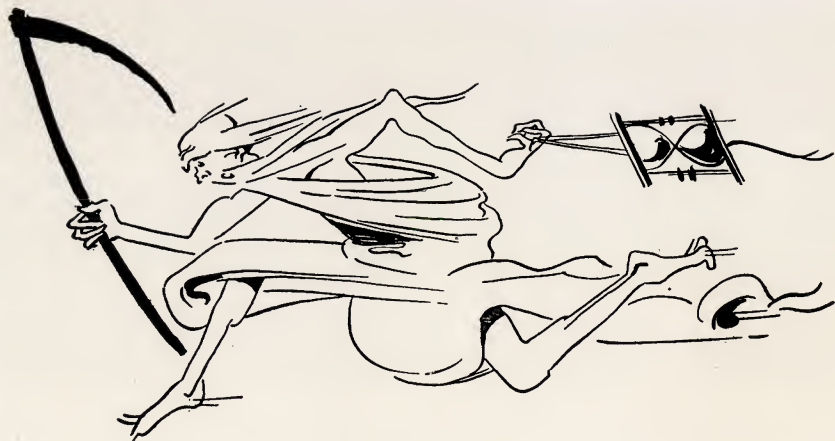
"Just listen to this bill: 'For waking up at night and thinking about your case—\$5.'"

## OH, DOCTOR!

Doctor (after examining patient): "I don't like the looks of your husband, Mrs. Brown."

Mrs. Brown: "Neither do I, Doctor, but he's good to our children."





## Keeping Abreast . . . .

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# *Along the Pioneer Trail*



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